THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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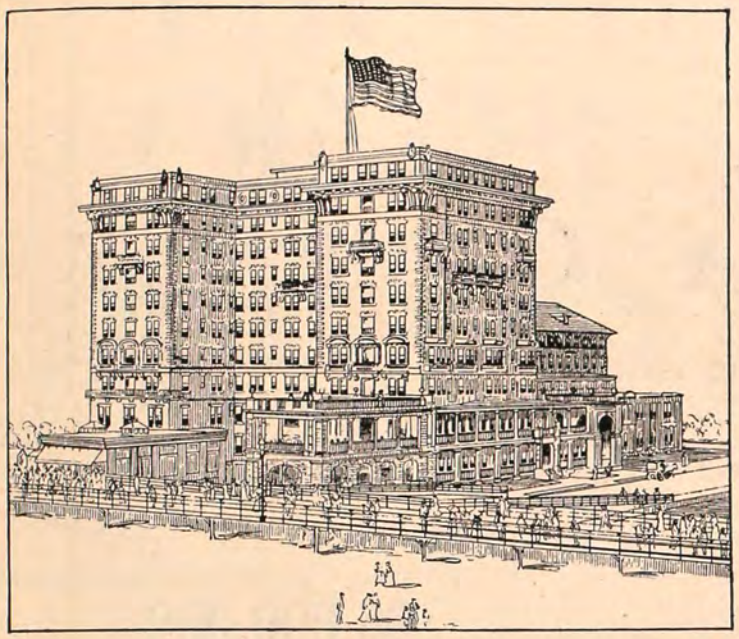

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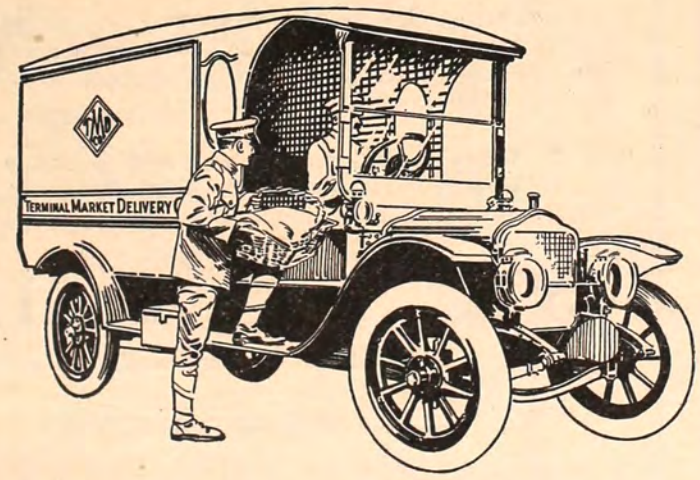

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

PUBLISHED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

VOL. IV. NO. 3 PHILADELPHIA, DECEMBER, 1915 15 cents a copy $1.00 a year

Understanding the Will of the Lord*

Look therefore carefully how ye walk, not as unwise, but as wise; buying up the opportunity, because the daysare evil. Wherefore be ye not foolish, but understand what the will of the Lord is.—Ephesians 5:15, 16.

The Revised Version in this passage clears away at least one misapprehension. The Authorized Version gave us here hardly more than the impression of a timely warning against impending danger. The steps of this little Christian group were ringed about with peril. Enemies were threatening; loss and persecution lay in wait for them, at any moment, at every turn. Hence they were to be circumspect and wary, picking their steps, avoiding holes and traps. *See that ye walk circumspectly; redeem the times; the days are evil.* Wise and human counsel this, no doubt. But essentially a counsel of self-preservation and protection in the midst of grievous trouble.

The Real Burden of the Message: not a Caution

Now the Revised Version shows us at once that nothing of all this was in the Apostle's mind. He was not thinking of danger overshadowing the Christians, but only of great and glorious opportunity confronting them. His fear for his converts was not at all that, unless circumspect and wary, they might suffer persecution, but rather that, unless very keen and wide awake, they might miss something of their unexampled opportunity. They had fallen on bad times; the days were evil; there was no doubt of that. But the evil of the days did not affect them. Just as once in Egypt, so now in Ephesus, the whole land lay in midnight darkness, but the children of Israel had light in all their dwellings. Or, to come closer to the Apostle's precise words, as in Egypt, Joseph, foreseeing famine, bought up all the grain, and everybody had to come to him for it, so now in Ephesus the Christians, these new people, pilgrims and strangers though they were, could "corner" the whole spiritual market. Everybody needed what they alone possessed. Here was their chance for the investment of all their spiritual resources. Let them not miss it. Let them not lose a moment. Every thought and word and act would make a difference. Every step each day must be well taken and carefully considered, to bring in the largest possible return. *Look carefully how ye walk; buy up the opportunity; the days are evil.*

But a Challenge

So much is clear. The call is not to guard themselves from danger, but to gird themselves to immensely promising adventure. Their chance has come. Let them go out and meet it. That is the real meaning and context of the words.

But how are they to do it? What gift, what power have they? What are their resources and assets? St. Paul has his answer ready: *be ye not foolish but understand what the will of the Lord is.* It does not at once strike us as sufficient or convincing. Our thoughts in these days move in different channels. But it is a pregnant saying. Break up its meaning

The Will of God

* Sermon preached by Bishop Rhinelander at the opening service of the Synod of the Province of Washington, Richmond, Va., November 16th.

under three chief and simple heads. See what St. Paul really has in mind.

First: That God rules and rules by will. There is no rule but His. Nothing stands outside of it, nothing escapes it. God is the Lord. There is no motion save what He first originates and then sustains. There is no matter save what He creates to be the garment of His life. There are no laws save the records of His faithfulness. There is no uniformity save as His creatures, at His pleasure, reflect His changelessness. That is the first principle. *God is really God.* He is not primarily a good, or a loving, or a holy Being, but He is really *God.* And because, for the Apostle, God means God, therefore the Gospel of God's grace is so wonderful and thrilling. For it is God, the Very God Himself and not some other, Who is discovered loving and merciful, holy and just and true. Here is the basal fact, the very spring of faith, the chief treasure of the New Testament as of the Old, the foundation stone without which all tumbles into ruin. *Hear, O Israel, the Lord our God, is one Lord.* God really rules and rules by will.

In Nature

Secondly: God rules in history and among men: in the history of nations no less, no more, than in the story of each single life. Here, as in "Nature," His will, is unrivalled and supreme. He sets the goal, fixes the principles, and gives the judgments. Man's freedom does not, and cannot, drag Him from His throne, nor qualify His Lordship. For it is of God's will that men are free. Men can use God's gift against Him to their own destruction, but men can never make their freedom other than God's gift. He gives the sunlight and the stars, the flowers and the birds. He gives His children a measure of His freedom. That is all. It is but the climax of His generosity, the final proof that all things come from Him. No one has breath, even for a moment, save as God breathes in him; no one has thought or feeling, no one speaks, or sleeps, or eats, or drinks, or acts, save by His endowment, and by His permission. Nothing withstands Him, nothing escapes Him, none can deliver from His hand. God has a will for sun and moon and stars and tides, yes, even for the sparrows. Most certainly of all He has a will for the children of His love, whom He chose before the foundation of the world, whose life, and death and destiny are in His hand.

Among Men

Thirdly: God's Will, this whole Almighty sweep of life and power, has been made known, has been brought close, in Christ. Not in all its details, for *the times and the seasons knoweth no man.* But the direction and the goal, the purposes and meanings, the principles and methods, have been laid bare. The coming of His Son in human flesh is the revealing of the mind of God in nature as in history. What He values, what He scorns; what He exalts, what He condemns; what He is meaning, what He is doing, where He is leading: it is all so plainly written that the wayfarers may read. And to make the interpretation sure, He gives, with the record, the key by which to read it, namely, the Holy Spirit. And the Holy Spirit has this for His peculiar ministry towards man; to give him wisdom and understanding, counsel and knowledge, that *he shall not judge after the sight of his eyes, neither decide after the hearing of his ears,* but that he may think God's thoughts after Him, stand ready at His word, and will according to His will. God rules and rules by will. God rules in history, and over men. God's will has been revealed.

Revealed in Christ

Therefore be ye not foolish, but understand what the will of the Lord is. These Ephesian men and women had the one great secret which could set them free, and make them strong and calm and confident–and sure of victory. Here is something by which they can overcome and dispossess the great Diana, the pride and glory of the heathen city; and the unclean mysteries; and the huge vested interests; and the arrogant philosophical traditions; and the stern, iron, world-subduing might of Cæsar, his will to power, his lust of world-dominion. They can sweep them all away. They know them all to be but vanity, bubbles, dreams, baseless, tottering, rushing to their ruin, to be forgotten in a moment. *Why do the heathen so furiously rage together? Why do the people imagine a vain thing? Where is the fury of the oppressor? The Lord sitteth above the water flood. The Lord remaineth a King forever. Be still, then, and know that I am God. . . .*

The Gift of Understanding and Its Use

Look carefully how ye walk, not as unwise but as wise, buying up the opportunity because the days are evil. Wherefore be ye not foolish but understand what the will of the Lord is.

I wonder if there are not at least some of you here present who will agree with me that this is the word

most needed in these distracted times. Is it not true, as we face now in one direction, now in another; as we summon our courage and try to realize the anguish which is Europe; the schisms and breaches in the Church; the perils in the Nation; the decay in public conscience; the fruitlessness of education; the heartless selfishness of our industrial society; as we listen to the harsh, discordant cries; and note the ineffective counsels, half-timid, half-vindictive; and the uncertain movements; and the little things held great, and the great things disallowed: is it not true that the sole cure for the evil of the days is the understanding of the will of God? Is it not true that the gift of understanding, our priceless heritage in Christ, has slipped from our nerveless fingers?

Our Present Need of Understanding

This present age in Christendom is largely without standards. There is no sureness of truth in religion or in morals. No one seems to know quite definitely what it means to be a Christian, either in faith or life. The very name of Christian has become hardly more than a term of polite or friendly recognition, used, not infrequently, in order to avoid unpleasantness or difficulty. For instance, here are two opposed and utterly irreconcilable ideals and systems of political and social life. They are battling to the death each with the other. We look on in indecision. We cannot tell, we would not dare to say, what God thinks of international relations, of the oppression of the little by the great, of the tearing up of treaties, of the slaughter of the innocents. We really do not know. We do not like to judge. Even God Himself seems to be generally pictured as an exalted Neutral, playing the part of an impotent spectator, rather than of an Almighty King. If He has a mind about it all, if He has a will in operation, we do not know it. We do not care to know it. It hardly matters.

In National Crises

Just so in questions of belief. Dimness of revelation is held rather an advantage than a handicap. Uncertainty as to what is to be believed eases a burden, relaxes a strain, relieves us from authority, sets us free to choose the kind of God we like, to make Him after our own likeness, in our own image. The deity of Jesus Christ, the literal reality of Incarnation, the Virgin Birth, the bodily Resurrection, the divine institution of the Church, the sure grace of Sacraments, the security of Apostolic ministry: these are held difficult and doubtful, rather because they speak of God's personal presence and free exercise of will, than because they put a strain on thought or reason. They claim to come, *noi of the will of the flesh, nor of the will of man, but of God.* Therefore the record of them, and the witness to them, is distasteful. The truth even of religion, the eternal verities of God, must be what men will, or men will none of them.

In Matters of Faith

Again in morals, in the conduct and affairs of ordinary life: public, domestic, private. The *distinctiveness* of Christianity is gone. The homes of Christians and of non-Christians are very similar. The books, the amusements, the fashions, the ways of spending money, the relation between parents and children, masters and servants, are pretty much the same. So in business, in trade, in professional and political life. All is dominated by the wills of men even though it be in the name of Christ! And the wills of men, if left to themselves, always seek a common level. So it has come to pass that our whole personal discipleship is determined by ourselves. We set the terms. We name the price. The terms are very easy; the price always a minimum. *We see not our tokens: not one is there among us that understandeth any more.* The description seems to fit us with an almost painful accuracy. And the world goes on in blindness, and the Church is rent in pieces, and men walk in pride and passion, lust and drunkenness, and women mock their motherhood, and children are taught about everything but God. . . .

In Morals

Brethren, I know we need each other's help to recover ourselves, to regain our vision, to reinforce our courage. I think our association in this Province is meant to stimulate us in just this way. The days, indeed, are evil, but the evil in them, if it draw and press us close together, and humble us before our God, may be to us the very chance of our corporate and individual salvation. Shall we not have them in mind, in our prayers, in our Communions, throughout our discussions and debates; these thrilling words of the Apostle, sobering, stimulating, strengthening us, that in all things and in all ways, we may serve faithfully and endure hardness and bear true witness? *Look carefully how ye walk, not as unwise but as wise, buying up the opportunity because the days are evil. Wherefore be ye noi foolish, but undersand what the will of the Lord is.*

The Bishop Suffragan

Bishop Garland has been advised by his physicians, in order to his complete recovery, to prolong his rest from work beyond the period originally fixed. To this end his leave of absence from the Diocese has been extended until the first of May next. He and Mrs. Garland left for New Mexico, on Friday, November 19th. The Bishop is looking and feeling much better, and is gaining steadily in strength and weight. The constant prayers of the whole Diocese will follow him that he may be guarded from all danger, and restored to his full health and strength for his ministry among us. Bishop Van Buren will take the confirmation appointments of the Bishop Suffragan during his absence.

Fill in Subscription Blanks
A Request

The Business Manager requests those who send in subscriptions through the mail to fill out the subscription blanks which they send with their checks, so that there may be no question as to whom the paper is to be sent. On account of similarity of names we need the *address* as well as the name on the check. For example, if Mrs. John Smith, whose first name is Gertrude sends in merely a check signed "G. Smith" the renewal may be credited to some George Smith on the list. And we have received some envelopes containing money, but nothing to show whose subscription is to be entered or renewed.

NOTES OF THE BISHOP'S ANNIVERSARY ADDRESS

(A summary of some points touched on by the Bishop in his address to the Clergy at the Anniversary Service on the Feast of St. Simon and St. Jude is here given by request.)

Visitations

Owing to the illness of the Bishop Suffragan, and the demands of the Preaching Mission, it has been found necessary to lessen the number of All-Day Visitations for this year. It should also be noted that the lateness of Easter will move back into the Epiphany Season some Confirmations which would usually come in Lent. This is not necessarily a loss, but may reasonably be a gain. For Lent is not always the best time for Confirmation. The critical part of the training of the Candidates comes after, rather than before, their first Communion. Lent offers, perhaps, the best chance for just this training. To help our new communicants to keep a good Lent is a very sure way of grounding them in faith and life.

At Confirmation

When it can be conveniently arranged, with due regard to the needs and desires of the congregation, Confirmation as a separate service gains in meaning and impressiveness. According to the rubric following the Catechism, the list of the names of those to be confirmed should be in the Bishop's hands before the Confirmation. In view of the growing disregard of Baptism in many quarters, the Baptism of each one presented for Confirmation should be carefully verified. In all cases of reasonable doubt, hypothetical Baptism should be administered. The use of simple and inexpensive veils by the women is likely to make for edification. It avoids the removal and replacing of hats in church, minimizes difference in dress and diminishes self-consciousness. There are no doctrinal implications. It is purely a matter of expediency.

Parish Records

It seems advisable that the Bishop at his Visitations should inspect the Parish records. It may help to secure the regular and prompt making of entries which is always irksome work and easily slighted or neglected. It may also lead in time to a standard method of keeping such records, which would be a great gain. A card index of faithful communicants, in addition to the canonical list, will be found well worth the labor. A careful record of all services (for which the book prepared by the Rev. H. F. Saumenig is recommended), a Parish Scrap Book, and accurate inventories of all gifts to the church (including vestments, altar linen, furnishings, ornaments etc.) will prove of permanent interest and value.

Musical Hints

Services should be *either* sung *or* said. A mixture is not really edifying, nor according to reverent and proper use, *e.g.* *Amens* should not be sung when the prayers preceding them are said, nor should the *responses* be sung when the *versicles* are said. The best authority prescribes that even in choral Morning Prayer and Evening Prayer all that precedes the Lord's Prayer, and all that follows the Third Collect after the Creed, should be said, not sung, including, of course, the *Amens*. *Shading* in hymn singing, as is suggested in some musical hymnals, is indefensible. It discourages congregational singing and does not really emphasize the meaning of the words. The *time* should be kept regular, and the volume of *sound* sustained throughout. *Retarding* at the end of the *Gloria Patri*, even for the *Amen*, seems an offense against the first principles of proper chanting. In chanting, as in hymn singing, keeping strict time is necessary if the people are to join. The use of simple chants for the *Te Deum* is strongly recommended. This greatest of all the Church's hymns has been taken away from the people, and ought to be restored. Few laymen and lay women can be found who enjoy listening to "anthem" *Te Deums*. Fewer still gain spiritual profit from so doing. As a substitute for anthems, it will be found profitable to have the choir sing some really good, though unfamiliar, hymns with fine musical settings, out of the hymnal. In this way the repertory of the congregation can be gradually increased. It is surprising how few hymns are sung or known. The Hymnal has many treasures waiting to be discovered and made available.

Use of the Litany

The general disuse of the Litany is much to be deplored. Aside from the rubrics directing its frequent use, it is a *popular* service in the best sense. The people understand it and join in it readily. It meets their need, and has a peculiar meaning and appeal in

these days. Best of all, it teaches them to pray. Separate Litany services, with special intercessions at the end, would be more acceptable and helpful than is commonly realized.

The Panama Conference

The Bishop first explained his personal attitude and action. He voted in May against the sending of delegates, and again in October. He did this for two reasons: (1) The character of the Conference (now called a Congress) seemed to him clearly and increasingly anti-Roman in spirit and propagandist in aim. (2) The Board of Missions, in his opinion, especially in view of the action, or failure of action, of the General Convention of 1913, has not authority to send delegates to represent the Church at a Congress, but only the General Convention. As to the action and attitude of others, the Bishop pointed out that the vote was not taken on strict party lines, as men of otherwise diverse sympathies were found voting together. What chiefly governed the vote on either side was the character of the Conference, as each side interpreted it. All seemed to agree that there was a clear right, if not duty, on our part of being represented at a *Conference*. All apparently were equally agreed that we had not the right, and, even if we had the right, would be ill-advised, to send delegates to a meeting which was to discuss and adopt plans for *co-operation*. This unanimity of feeling was expressed the next morning by the unanimous vote restricting the delegates selected to conference only, without the purpose, power or authority to co-operate. In criticism of the action of the Board, the Bishop said that in his opinion, shared by at least some other members, the whole difficulty could have been avoided by the very simple expedient of referring the whole matter to the Bishops of our Church having jurisdiction in Latin-America, to take such action in regard to participation in the Conference as might seem to them expedient, and beneficial to their missionary work. These Bishops, with Bishop Lloyd added to their number, were chosen finally as delegates, but not till the storm had broken.

Undoubtedly much danger and trouble threatens but the debate which has been precipitated will be educational and help to define issues. Clear, definite and worthy issues do not excite ill feeling, but rather mutual respect. It is half understood meanings and uncertain definitions which breed suspicion and distrust.

THE BISHOPS' ANNIVERSARY

In the Diocese of Pennsylvania, at least so far as the clergy are concerned, the Feast of St. Simon and St. Jude is taking on the character of a "Diocesan Day." Its annual observance (being the anniversary of their consecration to the Episcopate) by our Fathers in God as the occasion for worship, conference and mutual intercession with their brethren of the clergy is becoming of increasing profit to all who are privileged to participate.

This year's gathering was of exceptional interest and the number present unusually large. The enforced absence, because of sickness, of our beloved Suffragan was felt by everyone, though much encouragement followed the announcement of the Bishop of the reassuring news received from him and the cheery tone of the letter which Bishop Garland has sent to be read.

As customary, after the service in the church, a conference was held in the chapel, Bishop Rhinelander treating of many points of practical importance, not the least interesting of which (even to those who could not agree with him) was the frank and candid explanation given of his vote the day before in New York at the meeting of the Board of Missions.

At the luncheon the speaker was the Rev. Edward M. Frear, the representative of our Church at State College. It was a splendid talk and gave a full and suggestive presentation of the work being done at this strategic point by the combined efforts of the five dioceses in the commonwealth, yet stressing the peculiar responsibility we have to it because a larger percentage of the student body at State is from Philadelphia and vicinity than from any other single locality.

Closing with rising votes of congratulation to Bishop Rhinelander and Bishop Garland, the Observance took its place as one of the happy memories; but deepening the feeling that their recurrence is bound to foster and develop diocesan consciousness and corporate fellowship, without which there can be little real leadership for our bishops or much of accomplishment for any of us. We feel that the increasing interest in this anniversary is a happy augury for our beloved diocese. B. S. S.

THE EMERGENCY FUND COMPLETED

The good news has gone forth from the Board of Missions that not only has the emergency fund been more than completed, but there has also been an increase in the regular contributions to the work of the Board. In a report on the offerings for the year ending August 31, 1915, the treasurer, Mr. George Gordon King, says:

"With offerings from miscellaneous sources and $50,000 given to increase the reserve deposits of the Society, the emergency fund has been more than completed and now amounts to $429,000. Apart from the Emergency Appeal receipts the regular contributions to the apportionment were increased by $9,340.88.

"This is an extraordinary showing. Never in the history of the Board of Missions has she called upon the Church with such earnestness, and never has the Church answered the call with greater tenderness and with greater sacrifice. Her response through the ordinary channels and through the Emergency Appeal has been enormous, sufficient to meet all the obligations of the Board both for the past year as well as those accumulated. The Board of Missions told the Church of its dire need and that it could not continue its work on the present scale unless the many obligations were practically liquidated. Because of this statement we know that there were burning hearts throughout the Church. Thousands upon thousands of souls prayed that this might not happen and worked that it should not happen. They came to the Board's aid and removed the obligations. For this the ordinary expression of gratitude is inadequate, but we believe the consciousness of having reached the goal, brings the reward of deep and true happiness.

"We now face the new year with the same apportionment to be met as ltas year, but with no deficit. As this new year, however, will be a year of ***thirteen*** months' duration, the apportionment will need to be increased one-twelfth. Please also remember there will be ***thirteen months*** in which to meet it. The appropriations, too, must be increased one-twelfth to cover the same period.

"The Emergency Appeal has taught us of the beauty and efficacy of sətting aside 'One Day's Income' or exercising some act of self-denial. If every one will do this the apportionment will be

met in full, and next year the Board of Missions will report to the General Convention that all its obligations have been paid. May God inspire every one to do his best. "GEORGE GORDON KING."

By way of explanation it may be stated that the reason the apportionment this year will be for thirteen months instead of twelve is that is has long been felt that it is inconvenient and unfortunate that the fiscal year of the Board should end August 31st, and it has at last been determined to make the year end one month later each year for several years until a more convenient date is reached. Accordingly the fiscal year upon which we have already entered since September 1st will not end until September 30, 1916.

IN MEMORIAM

James W. Hazelhurst

In the death of James W. Hazelhurst, which occurred at Mt. Holly, N. J., June 7, 1915, at the residence of his cousin, Mr. Richard Ashurst, the church and the Christian community generally, have sustained a severe loss. He was the worthy descendant of a long line of honorable and gentle people. He was born in the city of New York January 1, 1832, and was prepared subsequently for Trinity College, Hartford, Conn., where he graduated with high standing. At the time of his death he was the oldest living member of his class. While a student at Trinity he enjoyed the very close friendship of Dr. Williams, the president of the college.

For years Mr. Hazelhurst was a warden of St. Andrew's Church, Eighth and Spruce Streets, Philadelphia, and the superintendent of the Sunday-school. He was one of the organizers of the Midnight Mission at Tenth and Locust Streets, where the "down-and-out" men were gladly sheltered, and for twenty years, on Sunday evenings, he gave informal proved talks to the discouraged and unfortunate men who were the victims of the drink habit.

Mr. Hazelhurst was always exceedingly fond of the simple forms of church service which he remembered to have enjoyed in his boyhood, and for some fifteen years prior to his death he had been a devoted communicant of "Gloria Dei" (Old Swedes') Church. Here he was devotedly loved and he is mourned with a sincere grief. He bore in his person and by his life, all the evidences of his gentle birth. His stanch faith, and supreme trust in the Father of Love and Mercy, was manifest to those who conversed with him, as he traced his guided ways through almost eighty-four years. We look in vain for his presence in his accustomed place in "Gloria Dei", but we are consoled by the thought that in regions beyond the setting of the sun he rests from his labors—in God's Kingdom, where such as he have a sure inheritance.

M. McC. E.

George Henry Lea

On Friday, September 24, 1915, at Chestnut Hill, Philadelphia, George Henry Lea entered into Life Eternal.

A member of one of Philadelphia's most distinguished families Mr. Lea was born in that city in 1853, the son of Mathew Carey Lea and Elizabeth Lea Jaudon. He was graduated as a civil engineer at the Rensselaer Polytechnic Institute, but later decided to pursue a business career. For a number of years he lived in London, going from there to Redlands, California, where he made his home for a time. From Redlands he went to Cincinnati, and in 1895 he returned to Philadelphia.

Although actively engaged in business life, Mr. Lea inherited the scholarly tastes so strongly developed in his family, and gave much time to historical and genealogical studies.

Reserved by nature, and caring little for social life in some of its aspects, his high qualities of mind and heart won for him, in singular degree, the confidence and affection of a great number of friends, by whom his loss is deeply felt.

Mr. Lea was one of the earliest members of the Rittenhouse Club and was also a member of the Historical Society of Philadelphia, of the Board of Managers of the Union Benevolent Association and of the Corporation of All Saints' Sisters of the Poor, whose members work in St. Clement's parish, to which he belonged from the time of his return to Philadelphia. For nearly fifteen years he was a member of the vestry of St. Clement's and was deeply interested in all that related to the life and work of the parish, representing it on several occasions as delegate to the Diocesan Convention.

Mr. Lea was spending the summer at Chestnut Hill and the end came after only a few days' illness.

On Monday, September 27th, the body was taken to St. Clement's Church, where it rested before the altar in the Lady Chapel until the following day. On Tuesday morning at 8.15 there was a celebration of the Holy Communion in the Lady Chapel for the members of the family, the celebrant being the Rev. Dr. Manning of Trinity Church, New York. At eleven o'clock the Burial Office was read and the Requiem celebrated by the Rev. Dr. Hutchinson, rector of the parish, the other clergy of St. Clement's being in the chancel. The Lesson was read by the Rev. Dr. Manning. The interment was made at Laurel Hill Cemetery.

The integrity of Mr. Lea's character, and his strong sense of justice, together with his unusual business experience and ability, made him the valued and trusted adviser of very many, to whom his services were constantly and gladly given.

Brought up in the faith of the Church, as the years passed and experience deepened he grew more to realize and thankfully accept the fullness of her Sacramental teaching and life.

Although the call came to him suddenly, he was not unprepared for it. At the hands of his rector he received the last sacred rites of the Church and with quiet, unquestioning faith passed into the other life.

Grant him, O Lord, eternal rest and let light perpetual shine upon him. W.

Margaret Newlin

Again the Church Home for Children mourns the loss of a most useful and devoted manager and friend.

On October 1st Margaret Newlin, after a long life filled from early girlhood with all that is best, was called by her Lord to her Eternal Home. For sixteen years as secretary of the Church Home, and for many more years on the Committee of Education, until last spring she continued her work with fidelity and enthusiasm. A most wise and loving friend of our children, this unusually gifted woman poured out upon them the power of her personal influence. In the formation of character who can estimate results? She ever brought them some information or story of value, some high motive or ideal. A woman of high attainments, she gave of her best to these orphan children who have nothing to give in return but their love.

"And the King shall say, 'Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me.'"

M. E. B. P.

By order of the Board of Managers of the Church Home for Children, November 1, 1915.

The Parishes and Missions of the Convocation of Germantown

BY THE REV. FRANCIS C. HARTSHORNE

We continue in this issue the history of parishes in Germantown and nearby points. The writer desires to state once more that in all this work he has been, and proposes to continue to be, a most unblushing plagiarist! The clergy send him printed histories, historical sermons, back numbers of parish papers, and in not a few cases their own historical sketches. He sometimes condenses the information contained in these sources and tells the story in his own words; at other times he appropriates the language of others in whole or in part, but without giving the authors credit. To do otherwise would necessitate the frequent use of quotation marks or the mention of names, which it is believed would prove tiresome to the reader and add perceptibly to the length of the articles. Besides which, by making these articles apparently his own work, he assumes all responsibility for whatever they contain and thereby escapes the danger of being accused of garbling, or not quoting fairly and sufficiently fully what others have written, which might be his fate if he told names as well as stories!

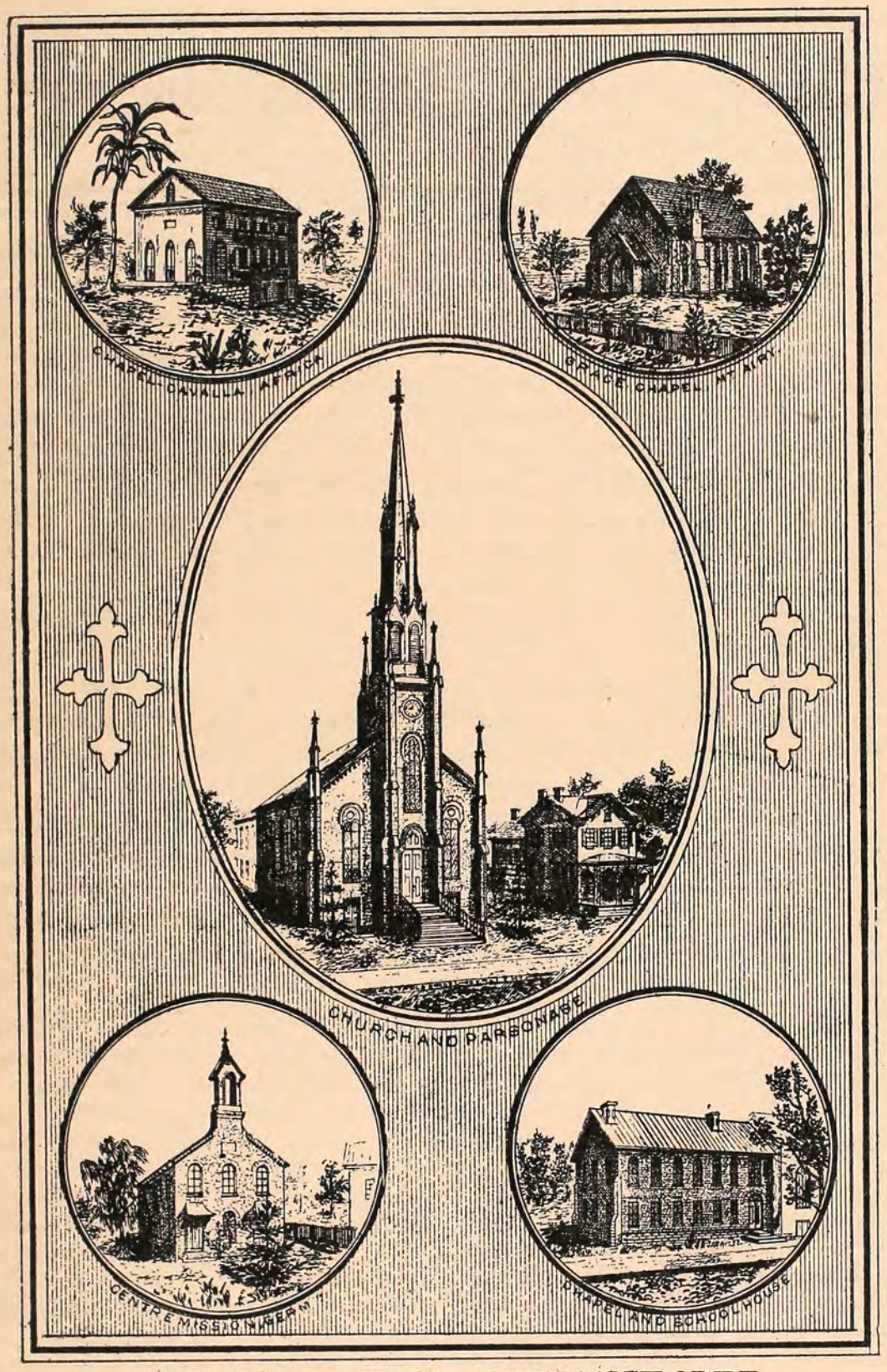
A present-day tendency in the Church seems to be the establishment of endowment funds. There undoubtedly are parishes which need endowments now, or apparently will need them in the not distant future. But there are many others which, it would seem, ought to be able to get along in the future as they have in the past, that is, by relying upon the generosity of the living. The needs of a parish are the things which open up the purse-strings of parishioners, and prevent their losing the habit of giving. Where an endowment results in less dependence being placed upon the living for the support of their church than would otherwise be the case, and relieves them of a burden which they could perfectly well bear, and which they would be spiritually the better for bearing, it does harm. One cannot but feel that in some cases it had been better for the work of the church as a whole if some of the money given in wealthy parishes for the establishment or increase of endowments had been used to "lengthen the cords," rather than to "strengthen the stakes," that is, to improve and extend the missionary work of the Church. And in some cases it looks very much as if the parish were making provision for the uncertain future before adequately equipping itself to do the very work that is waiting to be done by it in the present. Unfortunately it is not always possible to influence givers to give in the ways that are best for the Church, especially in the case of gifts by will, for the intention to make a particular gift by will is generally not known until the testator dies and the will becomes public.

CHRIST CHURCH, GERMANTOWN

REV. CHARLES HENRY ARNDT, M.A., Rector

Previous to 1852 St. Luke's was the only Episcopal Church in Germantown. The region was sparsely inhabited, consisting mostly of large estates, and the people were scattered over a large extent of territory. As the population increased, the people whose homes were in the northern part of Germantown found it inconvenient to attend divine service in a place so far removed from them as was the mother church. A meeting of the church people interested in the matter was called at the home of Beekman Potter, Esq., on June 15, 1852. At that meeting the situation was fully discussed, after which a resolution was unanimously passed to the effect, "that it is expedient for the extension of the Church and for the spiritual needs of the people in this vicinity, that a new parish be organized in the northern part of Germantown, and that we proceed to take measures for the establishment of such." It was decided to give the name of Christ Church to the proposed new parish. An election of vestrymen was immediately held, and a charter of incorporation was obtained April 15, 1853, and the new parish was admitted into union with the diocese May 20, 1853. The Mennonite Brethren kindly offered the loan of their building, erected in 1770, and on Sunday, August 15th, the congregation of Christ Church held divine service in this building for the first time. The Rev. Kingston Goddard officiated in the morning of that day, and the Rev. Samuel Clark in the evening. From this date to July, 1854, church services were regularly conducted in this building by clergymen as they could be temporarily secured.

In 1853, the year following the organization of the parish, the congregation, though few in number and without a rector, determined upon the erection of a church building. Through the kindness of Messrs. C. and J. Fallon, a suitable lot on the corner of Tulpehocken and Adams (now called McCallum) Streets, the site of the present church was secured. Soon afterward the adjoining property on the north was purchased, and shortly afterward an additional lot, 100 feet on Tulpehocken street and the present



CHRIST CHURCH, GERMANTOWN.
AND ITS CHAPELS
Church Destroyed in 1878

rectory were purchased. None of this property has been since alienated.

In July, 1854, the Rev. A. B. Atkins was called to and accepted the rectorship of the church.

In May, 1854, the corner-stone of the first church was laid by the Rt. Rev. Alonzo Potter, D.D. In this stone were placed memorials, which, on the destruction of the church, referred to later, were found intact, and on the laying of the corner-stone of the new church, they and the stone in which they were preserved, were placed immediately in the rear of the corner-stone of the church now standing.

On the first Sunday in October, 1854, the congregation worshiped for the first time in the basement of the church; on the last Sunday in May, 1855, they worshiped for the first time in their completed church and it was consecrated on July 10, 1857.

This building was of gray Chestnut Hill stone and measured 85x62 feet. It fronted on Tulpehocken Street and had a steeple which ascended about one hundred and eighty feet, which later was the cause of the destruction of the church. Adjoining the church at the rear was a two-story building containing rooms for parish purposes and a large room for the Sunday-school.

This building still stands, but has been altered and improved and is now detached from the church building. From this time onward the church was very prosperous, both temporally and spiritually. The rector and people had a mind to pray, give and work. They established a mission at Mount Airy, which in time became self-supporting and from which has grown the large and beautiful structure known as Grace Church. They built a chapel at Cavalla, Africa, where to this day the Gospel is preached and they that dwell in darkness are directed to the Great Light. They established a mission on Center Street, Germantown, which was faithfully sustained until St. Michael's Church was established in its vicinity and then the people of Christ Church withdrew from their labors in that part of Germantown.

The Rev. A. B. Atkins remained rector until 1869 and then, after a rectorship of fifteen years, resigned. During the greater part of this time, St. Luke's and Christ Church were the only Episcopal Churches in Germantown and while the rector and people of St. Luke's labored faithfully to minister to the spiritual needs of the southern portion of Germantown, Dr. Atkins and his earnest parishioners attended to the needs of the northern section. Christ Church increased rapidly. God's blessing seemed to abide on the large congregation and the crowded Sunday-schools.

On Dr. Atkins' departure the Rev. Newton Stanger, D.D., took temporary charge of the church until the spring of 1870, when the Rev. T. S. Rumney, D.D., became its rector and was in charge until December, 1873. During his administration, a large number of the useful, liberal and influential members of the

congregation determined to colonize, and therefore they, together with their rector, left Christ Church and established St. Peter's Church on Wayne Avenue, where Dr. Rumney remained rector until his death. The withdrawal of these workers and givers was a severe blow to Christ Church. The congregations became very small, and the Sunday-school was almost depleted.

Those who were left at Christ Church willingly shouldered the heavy responsibility which bore upon them and determined, with God's help, to "strengthen the things that remained," and to labor that their church might still be a power for good in the community. Most cheerfully did they bear their heavy burdens, and most faithfully didthe y carry out their determination. At this critical time in the history of the parish the Rev. John B. Falkner, D.D., was called to become rector, and entered upon his duties in March, 1874.

In the fourth year of his administration, just as the congregation, under his leadership, had begun to recover from their recent serious loss of membership and support, an event occurred which, for a time, caused gloom and despondency to fall upon the parish. In October, 1878, a hurricane swept over Philadelphia, causing great damage to many churches and other buildings. It blew down the tall steeple of Christ Church and hurled it upon the roof, which gave way, completely wrecking the interior of the church. So complete was the devastation that had service been in progress at the time every worshiper would probably have been killed. The second story of the parish building was also partially demolished. In less than one hour after the catastrophe notices were hung on poles in several parts of the ruins, stating that "a meeting of the parishioners would be held on the evening of that day to consider what measures, if any, should be adopted to meet the situation." Every member of the congregation was also visited by young men of the church and all were urgently requested to attend the proposed meeting. "A crowded congregation gathered that night in the lower story of the parish building and while the water dripped through the ceiling upon the people they resolved:

First. That it was their duty to rebuild the church immediately.

Second. That in doing this they would not incur one cent of debt.

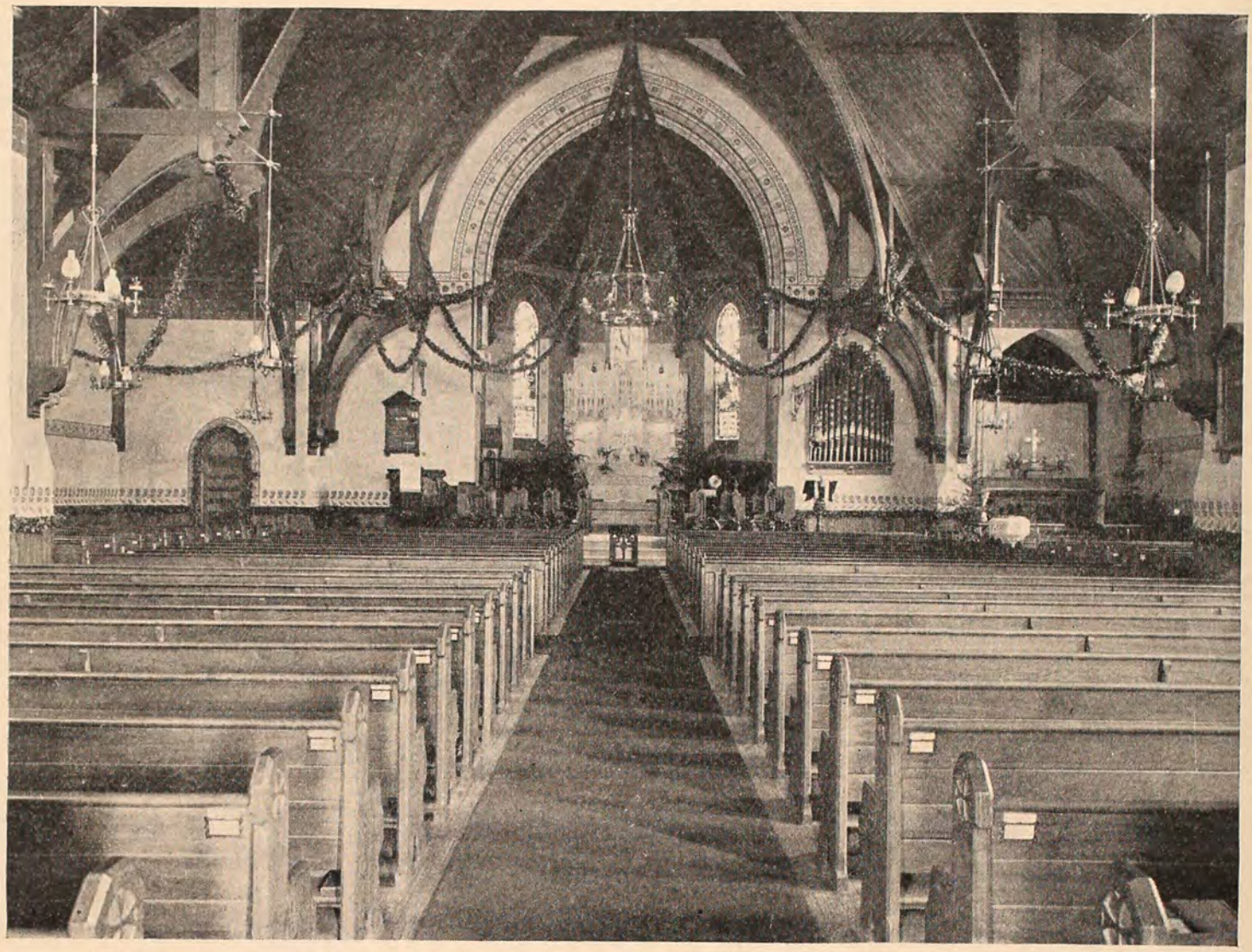
CHRIST CHURCH AND PARISH HOUSE

A committee on subscriptions was appointed, and in one week enough money was promised to justify the commencement of the work. These subscriptions came from rich and poor alike; many who put down their names knew that they could redeem their pledges only by great personal sacrifice and self-denial, but it is a noteworthy fact that at the final settlement it was found that every subscription had been paid in full. In building the new church the facing of the walls was of massive brownstone, but in addition to this, all the stone of the old church was built into the walls, so that they are unusually thick and strong. The new church, being finished, furnished and paid for, on the 10th of February, 1880, the first service held in it was the Consecration Service.

It was an occasion of unusual interest to the community. Bishop Stevens remarked that, knowing the peculiar difficulties which beset the parish, he, on hearing of its destruction had felt that he had seen the last of Christ Church, and to be called upon to consecrate a building far more costly and beautiful than the one that had been demolished was to him as surprising as it was delightful. The day was, therefore, one of great rejoicing. There were about seventy clergymen in the procession, more than fifty of whom were vested.

And so Christ Church entered upon a new period of its existence with the cooperation and loyalty of all its parishioners. During the long rectorship of Dr. Falkner the parish continued a steady and a healthy growth. In 1899, Dr. Falkner, finding the work too great for his strength and advancing years, resigned the rectorship, beloved by all, after a faithful service of twenty-five years. He was made rector emeritus and still holds that position. The present rector, the Rev. Charles Henry Arndt, M.A., after his graduation from the Philadelphia Divinity School, was called as assistant in Christ Church, June, 1892. The following year he was chosen associate rector. On the resignation of the Rev. Dr. Falkner Mr. Arndt was unanimously called to the rectorship. With the exception of one year spent abroad, on leave of absence, at the American Church, Nice, France, Mr. Arndt has been at Christ Church, Germantown, for the past twenty-three years.

The parish house has been recently enlarged and equipped with club rooms, gymnasium, shower baths, etc. Several



INTERIOR OF CHRIST CHURCH

memorials have been placed in the church, among which are a handsome Caen stone altar and reredos in memory of the late Walter J. Crowder, vestryman of the church, and a side altar in memory of the Rev. William Hemsely Avery, and an altar screen in memory of the Rev. William Howard Falkner, son of the rector emeritus and late rector of St. Paul's Church, Boston. A chime of bells have been given in memory of Edwin Jefferies, for twenty-five years a vestryman in Christ Church.

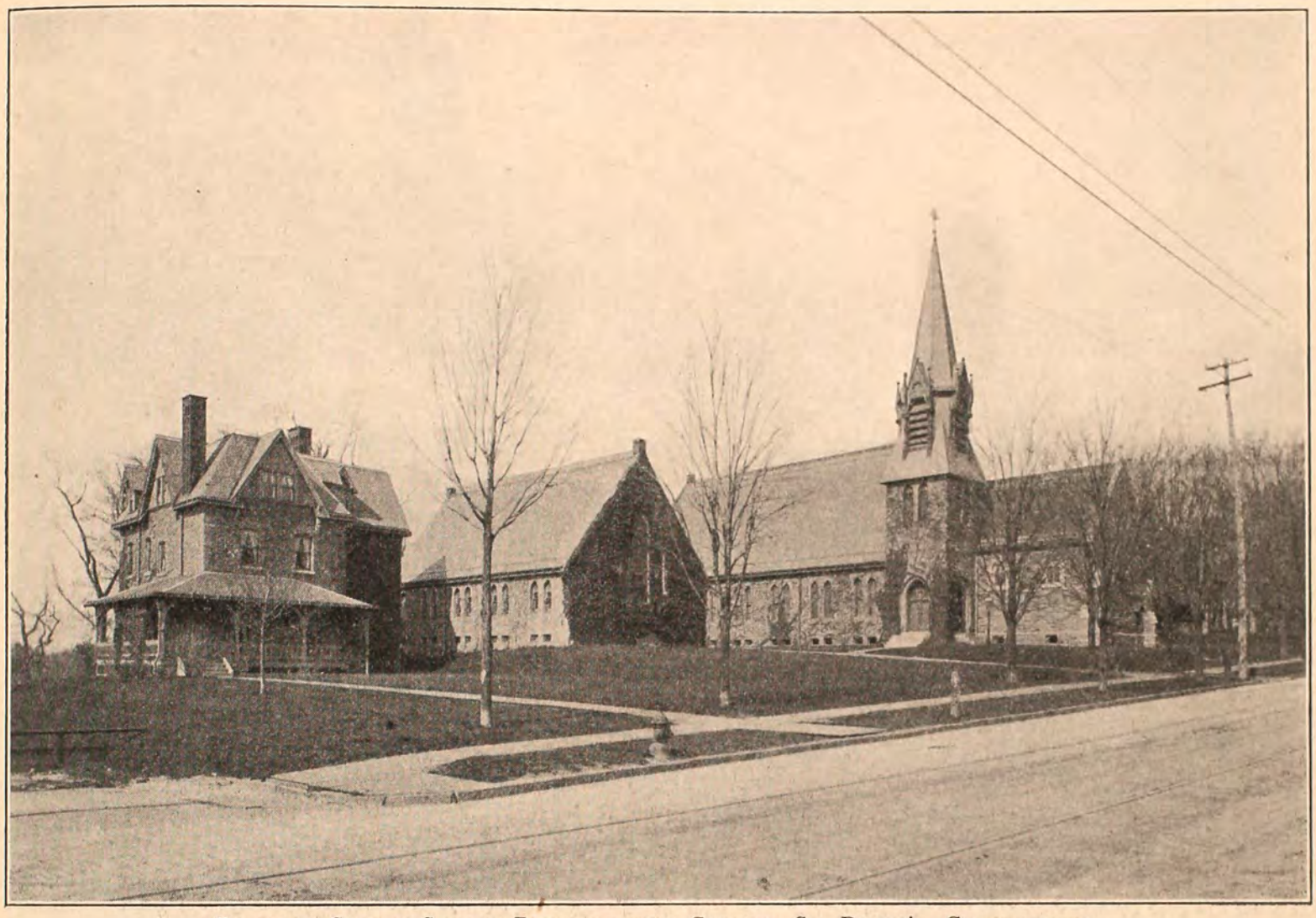
ST. PETER'S CHURCH, GERMANTOWN

THE REV. STEWART P. KEELING, Rector

As we have already seen in the history of Christ Church, Germantown, early in 1873 a large number of the members of that parish decided to form another parish, with the concurrence of their rector, the Rev. Theodore Sill Rumney, D.D. They were greatly assisted in carrying out their purpose by the generosity of Mr. Henry H. Houston, who not only gave the ground upon which the present buildings stand, but also helped materially in the erection of the church and other buildings. The corner-stone of the church was laid on June 30, 1873, the parish being incorporated and admitted to union with the Convention the following year. The church was opened for service on December 21, 1873, and was consecrated in 1880. At the time of its erection there were but few houses in the vicinity, but the wisdom of the selection of the spot for a church is manifested by the great and rapid growth of Germantown in this neighborhood. The construction of the Chestnut Hill Branch of the Pennsylvania Railroad and of the trolley on Wayne Avenue immediately started a building activity which has continued ever since.

The Sunday-school building was opened March 1, 1874, and the rectory was completed May 1, 1884. The first bell was placed in the tower of the church through contributions received from the Sunday-school children and other friends of the parish. In 1893 this was replaced by a chime of fifteen bells by Miss Jennie Riegel in memory of her father and sister. It is interesting to note that a vested choir was introduced as early as 1880. On Sunday, January 24, 1897, services were held for the first time in the new and beautiful chancel designed in the spirit of thirteenth-century Gothic, with an altar and reredos of Caen stone. This, and a pulpit of Caen stone, were given by Mrs. Henry H. Houston in memory of her husband. Numerous other memorials have been placed in St. Peter's by various members of the parish since its foundation.

In 1898 the large and beautiful parish house was erected to commemorate the first twenty-five years of the life of the parish and also of the rectorship of Dr. Rumney. This building was the gift



RECTORY, SUNDAY-SCHOOL BUILDING AND CHURCH, ST. PETER'S, GERMANTOWN

of Mrs. Henry H. Houston. It stands in the rear of the church and Sunday-school buildings, and hence it is difficult to see it from the street, which is unfortunate, as it is very attractive in architectural design.

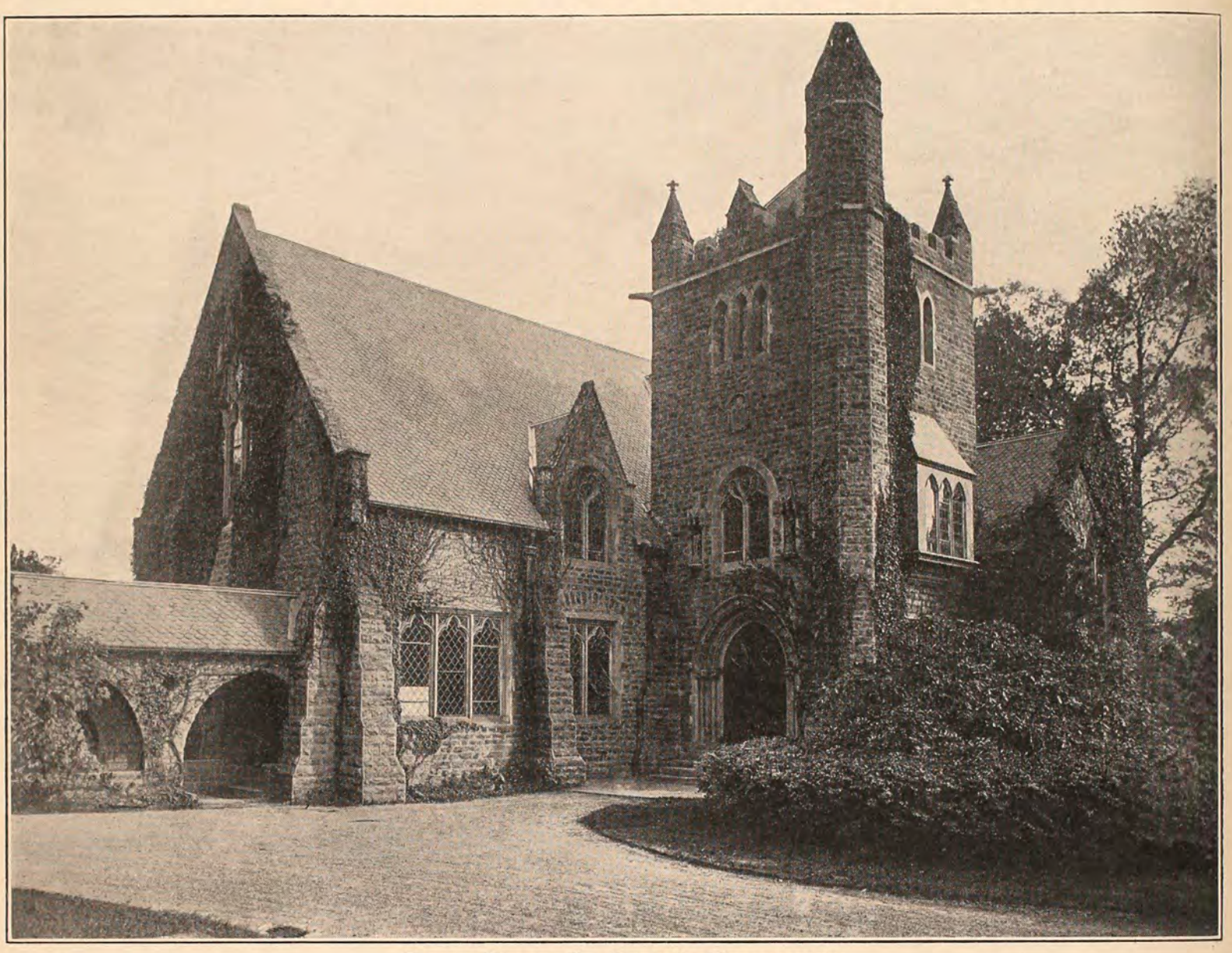
On November 24, 1903, Dr. Rumney, who had been fifty-three years in the ministry and for more than thirty years rector of St. Peter's, passed to his rest, and soon thereafter the present incumbent, who had been Dr. Rumney's assistant, was elected rector. The parish reports 675 communicants and values its property at $131,500, and has endowment for the support of the parish house of $16,556.

ST. PAUL'S, CHESTNUT HILL

THE REV. JOHN H. CHAPMAN,
Rector

The beginning of church services in Chestnut Hill was, as far as can be ascertained, in the early fifties of the last century. Mrs. Anna M. Sheetz, then residing there, was anxious to secure for herself and neighborhood the benefit of the Church's services, and by special effort, she secured for a short time the ministrations of the Rev. George Hopkins, then residing in Philadelphia. But after a few months her removal to the city put an end to the effort for the time being. But the population of the "Hill" went on increasing. The beauty of the surrounding country, the elevation and the healthfulness of the situation and the gradual improvement in facilities of communication with Philadelphia made the place more and more a desirable resort for summer visitors. Colonel Cephas G. Childs became attracted to the place and made it his summer residence in 1852, and became very active in inducing his friends and acquaintances to do likewise, and to his efforts the growth of the community is largely due. In the summer of 1853 Colonel Childs and some of his friends arranged for holding church services in the little Union Chapel, on Sheriden Lane, that was the birthplace of most of the churches on the Hill. Various clergymen were obtained to hold services the remainder of that summer, and in the summer of 1855 the parish of St. Paul's was organized, and the Rev. Alexander Shiras was elected rector, and the parish was admitted to union with the Convention in 1856. Services were held for a while in the large hall over the Philadelphia and Reading Railroad depot, but soon a stone chapel was built.

Mr. Shiras resigned in 1860, and the Rev. William H. Hare, afterwards the Bishop of South Dakota, became rector. By this time Chestnut Hill had greatly increased its summer population, and the chapel became too small to accommodate the worshipers, and the present church was built in 1862 and consecrated in 1865. It was at that time a somewhat bare and cheerless looking place inside, and one irreverent remark made about it was that instead of being called St. Paul's it would have been better to have called it St. Barnabas'!

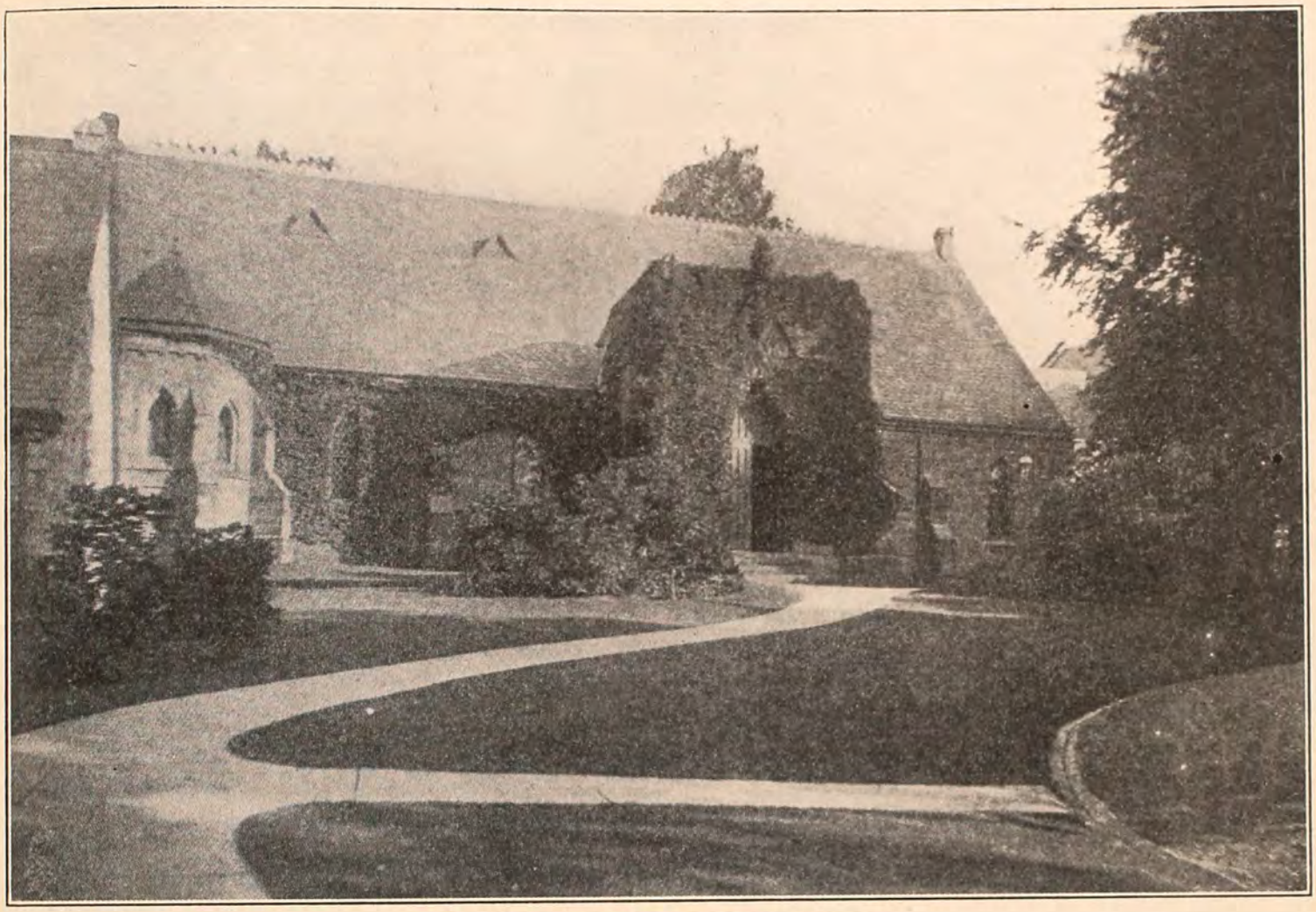


PARISH HOUSE, ST. PETER'S, GERMANTOWN

In 1863 Mr. Hare was given six months' leave of absence on account of Mrs. Hare's frail health, and in January, 1864, he resigned for the same reason. The Rev. J. Andrews Harris, D.D., was put in temporary charge in July 1863, and upon the resignation of Mr. Hare he was elected to fill the vacancy. His first Sunday in the parish, July 5, 1863, was a day which all persons in Eastern Pennsylvania who lived through it never forgot, for the Battle of Gettysburg was raging, and no one knew until that night what the issue of that battle was going to be or where the Army of the Potomac was. The news of Lee's retreat reached the city churches during the evening services, and many Te Deums were sung. From then on, for a period of fifty years, until his retirement to become rector emeritus in 1913, Dr. Harris was the rector, the third the parish had had. As one of the speakers at the gathering, commemorating his long rectorship, well said, "It does not often happen that any human relationship continues unbroken for fifty years." And for the benefit of the clergy generally we cannot refrain from quoting another speaker on that occasion who declared that at St. Paul's, in the summer time, the length of the sermon was always in the inverse ratio to the height of the thermometer, that is to say, if people came there on a cool Sunday they might get a twenty-five-minute sermon, but if they came with the thermometer at 90 there was no probability of a sermon of that length!

One of the activities of St. Paul's parish in the early days, the evidence of which is now gone, but which should not be forgotten, was a mission conducted for the benefit of the persons working in certain mills which for a time were in operation on Cresheim Creek, just below the Institution for the Deaf and Dumb. A small chapel was built there, and a good work done, especially by Miss Ellen R. Brown, who taught Sunday-school Sunday afternoons, and by Dr. Harris who went down there every Sunday evening for two or three years. But when the mills closed down there was no longer any need for the work, and the property was sold.

For a good many years the only building the parish had for Sunday-school and general parish purposes was the original chapel, and as this was anything but satisfactory a parish house was built in 1889, being largely made possible by a testamentary gift of Mrs. Tobias Wagner. In 1882 the present chancel was built, the gift of Mr. Edwin N. Benson. The baptistry was added in 1902, being in memory of two brothers, sons of Mr. Alexander C. Humphreys, who was drowned in the Nile, the younger one hav-



St. Paul's Church, Chestnut Hill

ing fallen overboard and the other having plunged in after him in a vain attempt at rescue. Some minor improvements have been made in the church interior from time to time, but while the vestry have often considered enlarging the church and making other extensive improvements, these plans have not yet been carried out. Indeed, St. Paul's is about the only one of the older churches of Germantown and vicinity which has not rebuilt its edifice in the last forty or fifty years, which would seem to indicate that those who built the church in 1862 made better provision for the future than is usually the case. The present rector took charge October 18, 1914, and lives in a house recently purchased to the south of the church property, Dr. Harris continuing to occupy the old rectory. The parish reports 435 communicants, and values its property at $60,000, and has an endowment fund of over $20,000.

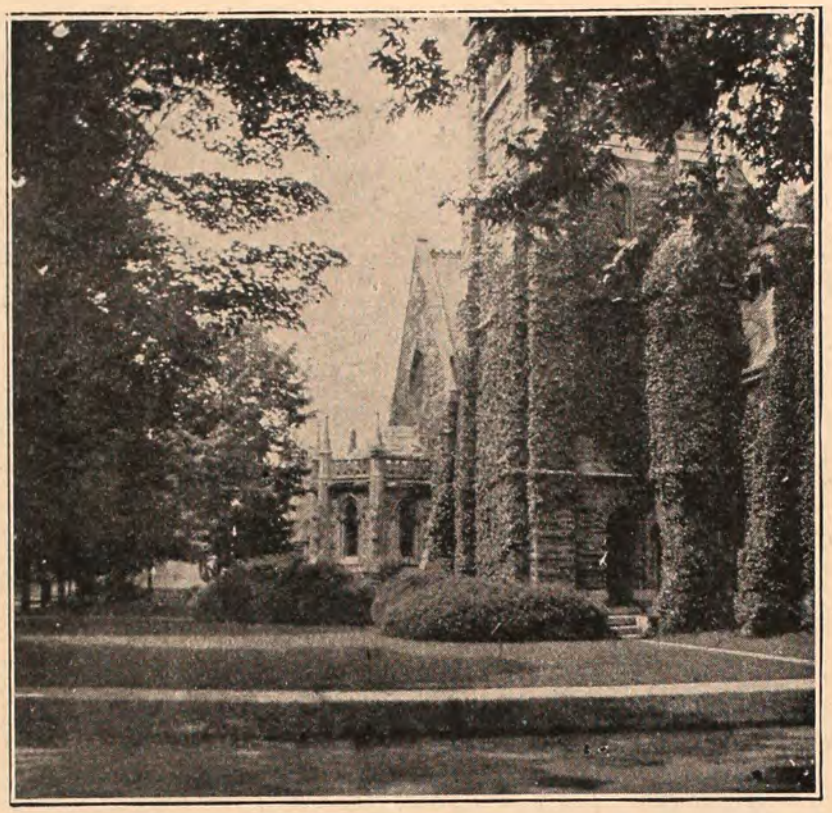
ST. MARTIN-IN-THE-FIELD, ST. MARTIN'S

The Rev. Jacob LeRoy,
Rector

In a sermon preached upon the twenty-fifth anniversary of his coming to the parish the present rector, and the only one the parish has ever had, said:

"Let me for a moment sketch the physical condition of the neighborhood as I first beheld it in contrast with its present appearance. While visiting at Chestnut Hill during the time of the Centennial Exhibition, I was driven to a point overlooking the whole tract of land now known as St. Martin's. Before me lay the unoccupied fields covered with bush and bramble. It did not enter my mind that such a forlorn and desolate scene could be converted into a place of beauty and attractiveness. Thirteen years later, after I had received the call to take charge of St. Martin's, I was again driven through this neighborhood. The church had been completed; the rectory and parish building were in process of construction. To the west of the railroad were but fourteen houses; several of them were afterwards torn down. But now there were evident signs of the future growth of Wissahickon Heights, as the place was then called. But never in my visions of what the neighborhood might become during my lifetime did it exceed the reality.

"In the following month of June I took charge of the mission. It possessed a great attraction because it was an absolutely new work. I regarded it as a privilege to be entrusted with the building up of a parish from its very beginning. For St. Martin's was not the outgrowth of any previous mission or Sunday-school. The material plant was complete. It remained only to gather together a congregation and to develop and direct its spiritual growth. The position was unique. The financial support of the parish was guaranteed. There was no immediate expectation of great numbers in so small a community. The duty that was plainly demanded was to establish foundations that should be of lasting permanence and to create a Christian character that might be trasnmitted to future generations.



ST. MARTIN-IN-THE FIELD

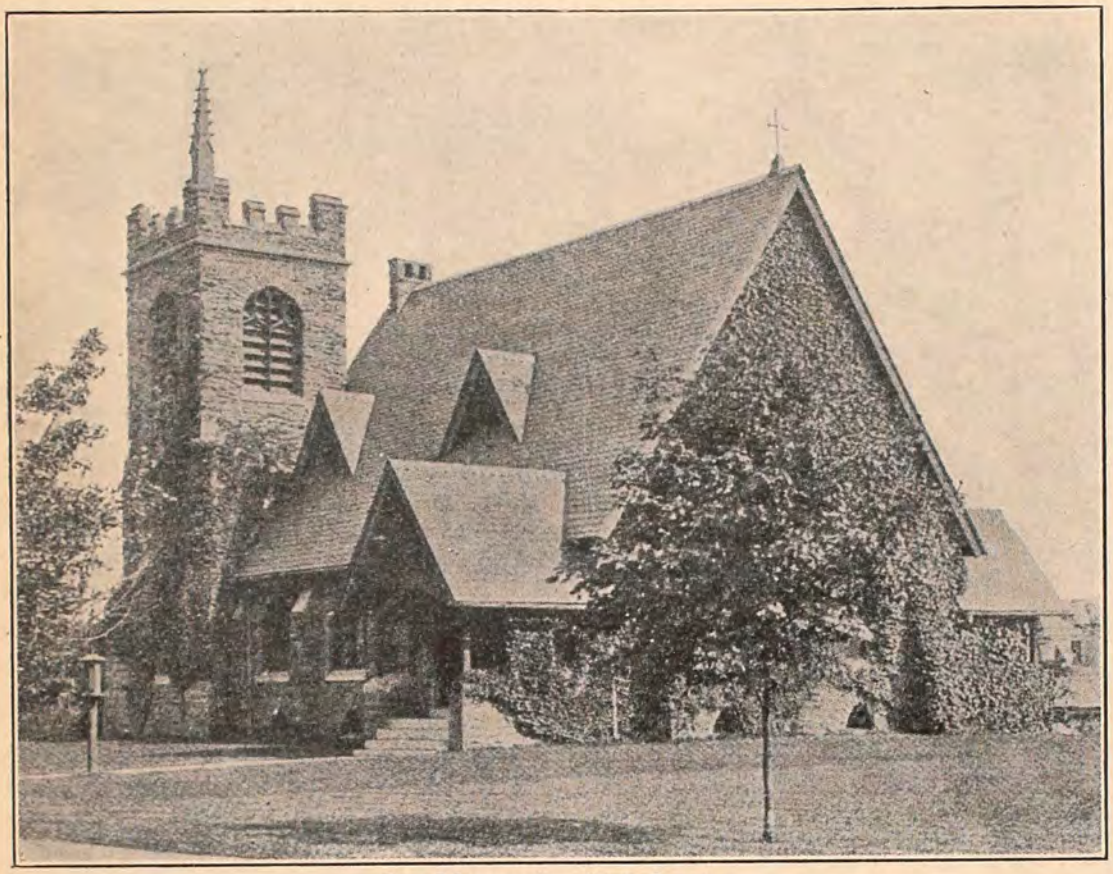
Your rector claims no credit for the creation of such character as he believes exists, except so far as his aim and effort towards it have been embraced by the members of the parish, except so far as they have contributed to make it a reality. He has been supported by those who have ever sought to build here a spiritual house, a house not made with hands, a building of God, that has in it the abiding elements of peace and unity. During these years the church has grown largely from within, by confirmation; so that of the families that have been connected with it for a considerable period of time, there are but few members who have reached the years of discretion, who have not been received into the full communion of the church. It is interesting to note here that more persons have been confirmed than constitute the present communicant membership of the church. The church has also grown in these later years largely by accretions from without, by removals from other parishes. The parish today consequently represents many varieties of churchmanship. It is necessary that its spirit must be that of a large, generous, catholic comprehensiveness. Our Christianity must be larger than our churchmanship; otherwise we introduce the seeds of discord and division. It would be unfortunate, may I not say unchristian, to make the parish smaller in its comprehensiveness than the Church it represents. Our service is rubrical. It is not extreme. It makes provision for the needs of all classes of worshipers. It has with very minor changes remained the same during all these years. While the character of the services has remained unchanged, there has always been a willingness to provide any additional services that might be desired. The principle strictly adhered to, has been that no spiritual need should be unheeded. We are members together of one family. The stronger cannot say to the weaker, 'I have no need of thee.' Uniformity is begotten out of individualism; and is productive of discord and dissension. Holding together the essentials of the faith we can have respect for the differing opinion or taste of others. Unity depends upon generosity of spirit. Its binding force is love. The church has thus far stood for the large comprehensiveness of unity and Christian fellowship. God grant that it may so continue.

"Another principle for which this church has stood is *equality of Christian manhood.* It is written into its very charter. This Church was conceived and built and dedicated and presented to the parish a free church forever. The essential principal of the Free Church is that God is no respecter of persons. The church is the Church of the community. Wealth, education, position may claim no privilege in the House of the common Father of us all. Undoubtedly the pewed system has its financial advantages. It has also other advantages that cannot be denied. But it possesses none more important than that which recognizes the equal right of every soul in God's Church. The principle of democracy we believe in finds its true ideal and its highest expression in the Church. Its principle is made practical in a Free Church. It proclaims it here, however, it be disregarded in the common relations of life. The Gospel is an appeal to manhood. Whatever tends to depreciate the consciousness of manhood makes that appeal difficult and ineffective. I believe, I know, that because the Church of St. Martin-in-the-Fields is free, its ministry has been a larger and more hopeful one than it would ever have been otherwise.

"This church has further stood for faith in the world-wide character of its missionary obligation. Believing that the Church exists only to fulfil the purpose of its Divine Founder as set forth in its great Charter, the parish has put the obligation of missions in the forefront."

In explanation of the statement that St. Martin's was not the outgrowth of any previous mission or Sunday-school, it should be stated that the late Henry Howard Houston, who, as we have seen, was so largely responsible for the founding of St. Peter's, Germantown, was also the founder of St. Martin-in-the-Field, for he provided the land and the buildings, and at no time in its history did the mission or parish receive outside aid. Mr. LeRoy was asked to take charge of the work in 1889, and for a number of years the status of the work was that of an unorganized parish. A parish was organized in 1896, and admitted to union with the convention in the same year. At that time Mr. Houston turned over the property absolutely to the parish, the only condition being that contained in the charter, already referred to, that the church should be forever a free church. It reports 441 communicants, and values its property at $135,000, and has an endowment fund of $2,500.

INTERIOR OF ST. MARTIN-IN-THE-FIELD



St. Martin's, Oak Lane

ST. MARTIN'S, OAK LANE

The Rev. Walter Jordan,
Rector

It was in the summer of 1887 that the first public meeting was held, at the residence of Mr. T. Henry Asbury, for the purpose of starting services of the Church at Oak Lane. About forty persons were in attendance, including one member of the vestry, several pew-holders and many ladies, connected with St. Paul's Church, Cheltenham, and the rector of that church, Rev. Dr. Edward W. Appleton, presided. There was much uncertainty, however, whether the proposed church had best be located within the city limits, or across the line in Montgomery County; in the former case it would be within the Convocation of Germantown, and in the latter, within that of Norristown. Indications seemed to point to a location on this side of the border, and the parish of St. Paul's was loath to undertake a mission outside its own convocation. As a result of several later conferences with the Rev. Dr. Appleton and with the Rev. George Bringhurst, of the House of Prayer, Branchtown, it was ultimately decided that it would be best for this new work, if undertaken at all, to be from the first independent of either of its parochial neighbors. Nor has it on the other hand received any aid from the funds of the convocation, although, as dean of the Germantown Convocation, the Rev. Dr. J. DeWolfe Perry always took an active interest in its welfare.

On November 6, 1887, about six months after that first meeting, a Sunday-school work was begun in the old Mill House by the dam on the Asbury estate. The school started with a total of sixty-four children and adults. In a very short while the quarters in the Mill House were found to be too small, and it was consequently moved to the house No. 3 Asbury Terrace. On May 6, 1888, the school made a second move to Melrose Hall, which was offered for the purpose, rent free, by Mr. T. Henry Asbury, and at that date an average attendance of forty-seven is recorded.

The first church service in connection with the work was held in Melrose Hall, by the Rev. Thomas L. Franklin, D.D., of the City Mission, on Sunday afternoon, July 1, 1888. The first celebration of the Holy Communion was on July 15th, conducted by the Rev. S. H. Boyer, and from that time until November, services were held as opportunity offered, by the Rev. Mr. Boyer, and Mr. Wm. P. Taylor, a student of the Divinity School.

On November 12th, the first steps were taken toward holding regular services; the Rev. Charles H. Mason being invited to take regular charge of the work. Mr. Mason began these services in the Hall, on December 16, 1888, but resigned in February following, and was succeeded by the late Rev. E. H. Supplee, Ph.D., who was appointed to the temporary charge on February 27th. During the year 1889, thirty-nine names of those from other churches were enrolled in the parish, and fifteen were confirmed, including four of the present members of the vestry. Eleven were confirmed the next year.

Meanwhile active steps had been taken for the incorporation of the church. About the time the first services were held articles of association were adopted by five gentlemen, for the establishment of an Episcopal church. A charter of incorporation was issued to the rector, church wardens and vestrymen in the spring of 1890, and on the 9th of May, 1894, the parish was admitted to Convention. Meantime the fund for the church was growing, making possible the purchase from the Edward M. Davis estate, in the year 1890, of the lot on which the church stands, for the low sum of $1,200, on condition that a church to cost at least $10,000 should be built upon it. An adjoining lot on Tenth Street was afterward purchased, and subsequently Mrs. T. Henry Asbury donated additional ground on Oak Lane, making the dimensions of the beautiful church tract now 250 feet on Oak Lane and 225 feet on Tenth Street. On these grounds a parish house and rectory were afterwards erected.

On Easter Day, March 29, 1891, the Rev. Dr. Supplee resigned the work, continuing to reside in the parish, however, until his death in 1895. On April 29th, the corner-stone of the church was duly laid by the Rt. Rev. Bishop Whitaker, and the work of building progressed rapidly. Soon after the laying of the corner-stone, the Rev. Walter Jordan, then rector of St. Stephen's, Bridesburg, was called to the parish, and taking charge on June 18, 1891, has continued to the present. The church was finished, and opened by the Rt. Rev. Bishop Coleman on November 28, 1891. The parish reports 256 communicants and values its property at $46,000, with an indebtedness of $5,500.

CHURCH OF THE EPIPHANY, GERMANTOWN

THE REV. IRVING A. MCGREW, Rector

The Church of the Epiphany, Germantown, which is located at Carpenter Lane and Lincoln Drive, Pelham, Germantown, is the result of a movement to establish a mission inaugurated by some twenty earnest workers living in the neighborhood and at the head of which was Mr. Charles H. Thompson, who has continued a member of the vestry to the present time, and was for many years rector's warden. The Standing Committee having approved the project, the house, No. 435 Carpenter Street, was rented and the interior was altered to serve for holding services until a church could be built. Here, on October 9, 1898, the first service was held, a celebration of the Holy Communion, at which twenty-five persons received the Blessed Sacrament. Sunday-schools and Bible classes were started of which Newcomb B. Thompson, Esq., also subsequently a member of the vestry, was superintendent. Services thereafter were regularly maintained by the Rev. Cyrus T. Brady, then Archdeacon of Pennsylvania and volunteer clergymen.

EPIPHANY CHURCH, GERMANTOWN

The Rev. J. Alan Montgomery was appointed minister-in-charge and assumed the office on Sunday, June 18, 1899, from which date parochial work has been

CHANCEL AND CHOIR, EPIPHANY CHURCH, GERMANTOWN

continued upon regularly established lines. In the early part of 1901 steps were taken towards the erection of a church building and the present site was donated by the trustees of the Estate of Anthony J. Drexel, for the purpose. Architect's plans were procured and contracts were made for the erection of a church building. The corner-stone was laid on July 27, 1901, with appropriate ceremonies, and the first service was held in the new building on October 5, 1901.

Subsequently, at a congregational meeting, the name "Epiphany" was chosen, and in the early part of 1902 a charter was obtained, the parish incorporated and admitted into union with the diocese by the Convention of that year. The minister-in-charge was elected as the first rector of the parish and continued until the fall of 1903, when the pressure of his work at the Divinity School, where he had been appointed instructor in Hebrew and the Old Testament, compelled his resignation as rector. The value of Dr. Montgomery's work for the new church during this constructive period cannot be measured by any definite standard and he is held in grateful esteem by the people of the parish among whom he has since continuously resided.

The vestry selected the Rev. Richard J. Morris to fill the vacancy caused by the resignation of Dr. Montgomery, and on Sunday, February 7, 1904, he entered upon his duties as rector. The subsequent years were also a period of marked achievement for the church, and in his rectorship a new pipe organ was installed and the church building was several times extended and enlarged. He made many warm personal friendships and retained throughout the sincere respect of his congregation for his spiritual and devotional standards. The communicant list increased from 75 to 265 during these years, and the present handsome building with the lot adjoining purchased for the contemplated parish house and rectory building also demonstrated, on the material side, the effectiveness of his work. Mr. Morris resigned in September, 1915, to become an associate secretary to the Bishop.

The vestry considered the names of numerous clergymen for the vacancy and no November 3, 1915, unanimously selected the Rev. Irving A. McGrew, who took charge of the parish on Sunday, November 4, 1915, with definite plans for the advancement of the work so well begun by his predecessors. The parish reports 265 communicants and values its property at $35,000, and has an indebtedness of $8,150.

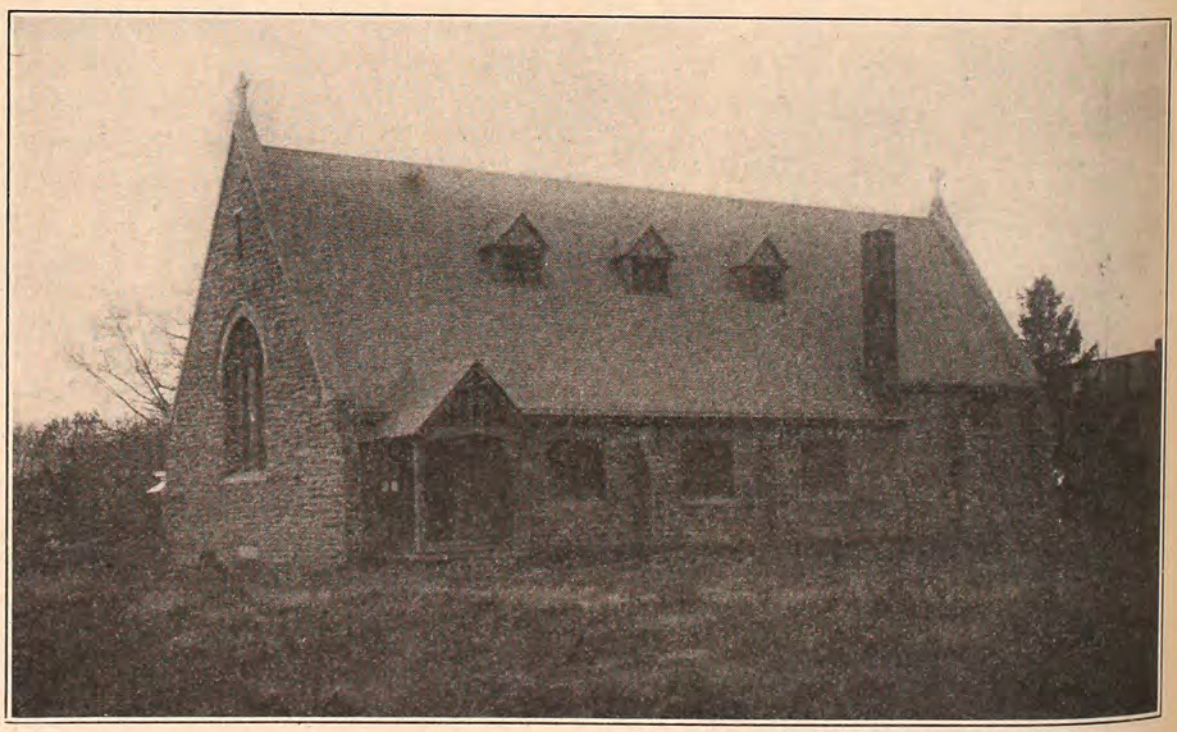
ST. ALBAN'S CHURCH, OLNEY

THE REV. ARCHIBALD CAMPBELL KNOWLES,
Rector

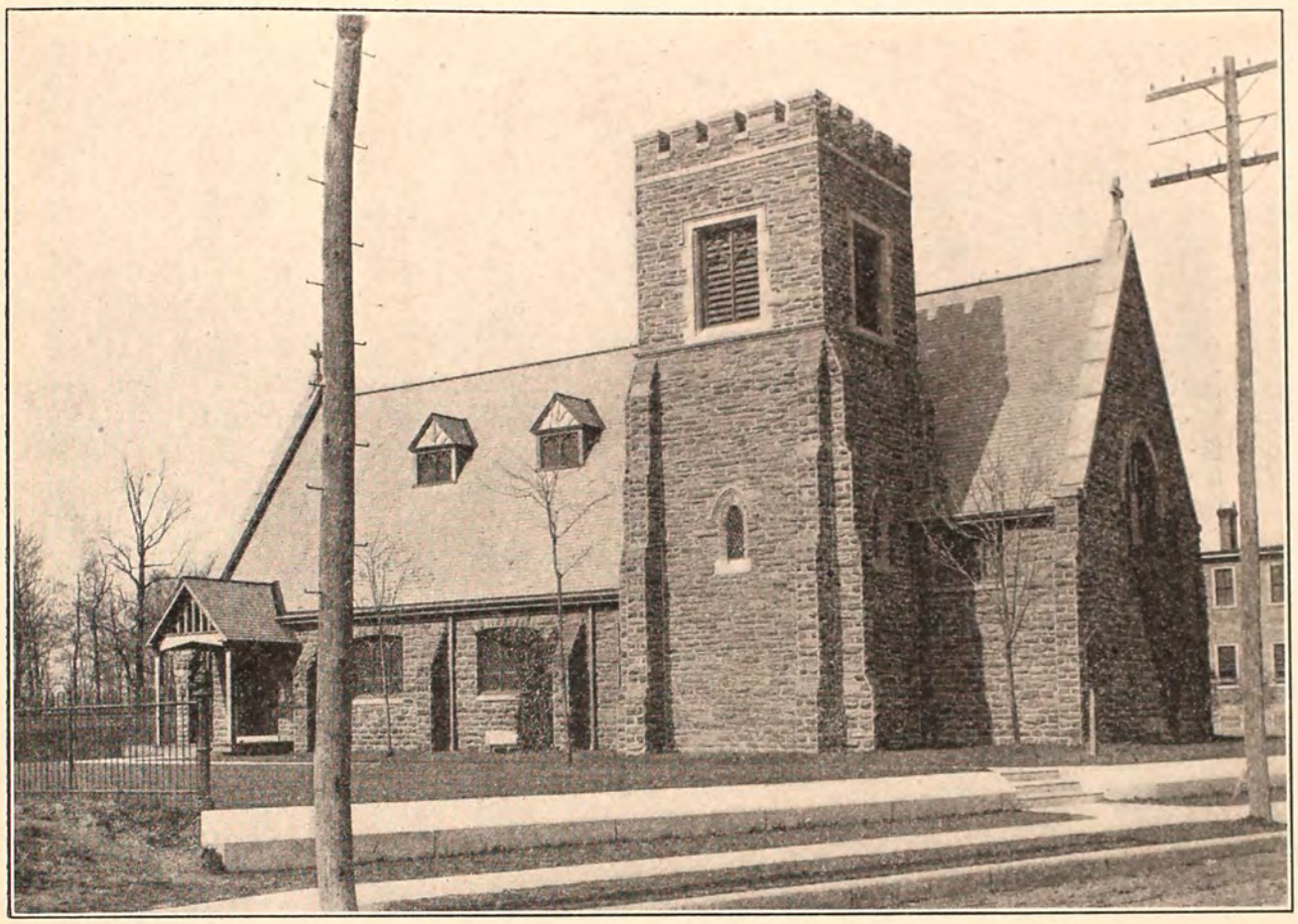
St. Alban's Church, Olney, although one of the youngest parishes, possesses one of the most beautiful buildings in the diocese. Its history is brief but interesting, and practically falls into two parts, that relating to the work in the upper hall on the Old Second Street Pike, Olney, and that at its present site at Second Street and Tabor Road. The work was begun about 1891 by the Convocation of Germantown. In a very short time it was handed over to the personal care of the Rev. Samuel Upjohn, D.D., rector of St. Luke's, Germantown. Olney was then a district of scattered houses, muddy roads, few trains and no trolleys, but Dr. Upjohn, with his usual energy and love of overcoming difficulties, succeeded in building up an effective work, ably assisted by his curates, and especially by the Rev. Harvey S. Fisher, the Rev. George Herbert Dennison and the Rev. Henry Riley Gummey, D.D. The mission was visited, by Dr. Upjohn's arrangement, by many of the clergy, and among others was Father Dolling, famed for his work in the slums of Portsmouth, England.

For some years the services were held in a room (the hall of a lodge) gained by a climb of some very steep steps! After the services, all of the appointments had to be put away, to make room for the lodge meetings! Later, largely through the generosity of friends, Dr. Upjohn secured a large plot of ground at Second Street and Tabor Road, upon which was built a very pretty little stone church, which was first opened for worship on St. Thomas' Day, 1897. During this time, or between 1892 and 1897, the record of about 669 services, 59 baptisms, 44 confirmations, in the face of very great difficulties, speaks much for the splendid missionary work done by the rector of St. Luke's and his assistants.

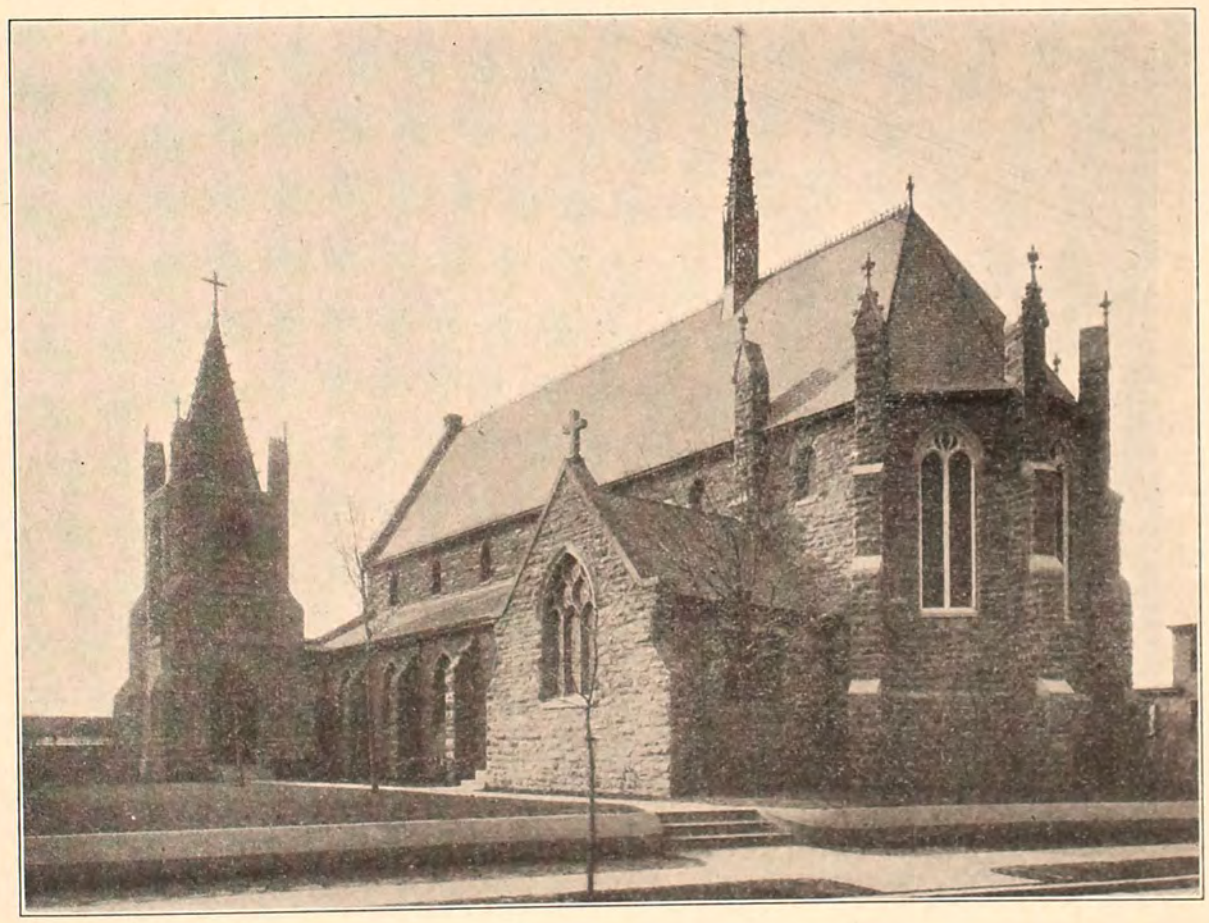
With the building of the little church, the work soon assumed a very different character, partly due to the changed conditions of Olney, which were soon to come, and partly to the placing in charge of the Rev. Archibald Campbell Knowles, who since 1898 has ministered at St. Alban's, first as vicar, then as rector. Upon his ordination he went to St. Alban's, Olney, where Dr. Upjohn, although nominally in charge for some time longer, practically handed over the work to his charge and direction, Mr. Knowles virtu-



THE FIRST CHURCH, ST. ALBAN'S, OLNEY, PHILADELPHIA

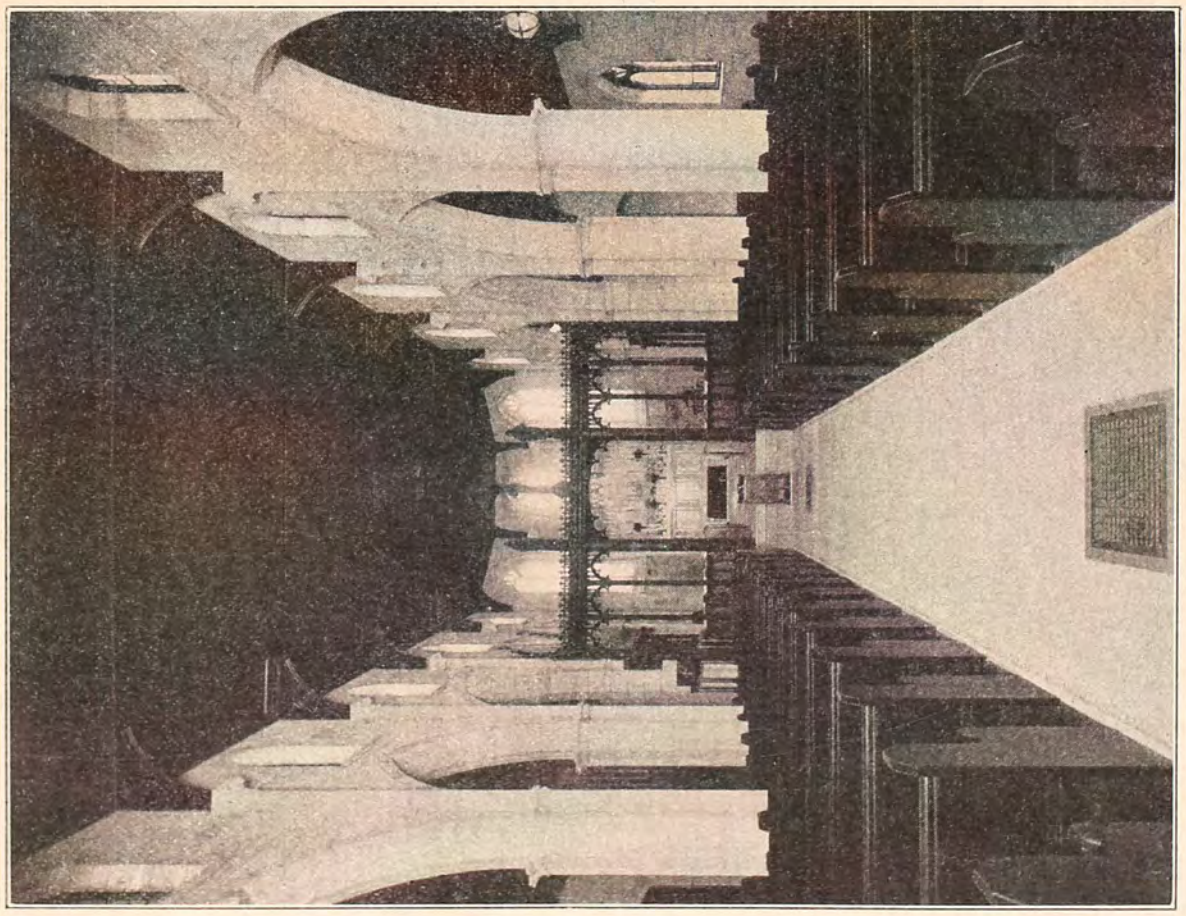


St. Alban's Church, Olney, in 1906



The New St. Alban's Church, 1915

ROOD SCREEN AND CALVARY, ST. ALBAN'S CHURCH



INTERIOR OF ST. ALBAN'S CHURCH

ally assuming the responsibility for the financial support of the mission, and working for many years without any compensation, steadily advanced the church in a very difficult field. (For from one block to four or five blocks from St. Alban's are large congregations of Methodists, Presbyterians, Baptists, German Evangelicals, Lutherans and Roman Catholics.) This ministry of about seventeen years has drawn the priest and the people very close together and the work has developed along very definite lines, Mr. Knowles largely aiming to conform to the teaching and practice of St. Clement's, where his father had been one of the vestry, St. Mark's, which he had attended for years, and St. Alban's, Holborn, London, which he often visited when in England.

Under the Rev. Archibald Campbell Knowles, the material conditions of St. Alban's have been entirely changed. When he came to Olney in 1898, there was only the little church costing about $8,500 (with a mortgage of $4,000) standing in an unfenced field. The mortgage was paid off, the grounds were beautified by trees, paths and walls and a group of buildings added, valued in 1906 at about $40,000, which in 1915 was further changed by the pulling down of the old church and building the new memorial to George Lambert Knowles, the father of the present rector. In this development the sacristy was built in 1899, the guild house in 1903, the rood screen and crucifix were installed in 1900, the wooden reredos in 1903, the organ in 1906, and the church (since pulled down) enlarged in 1906.

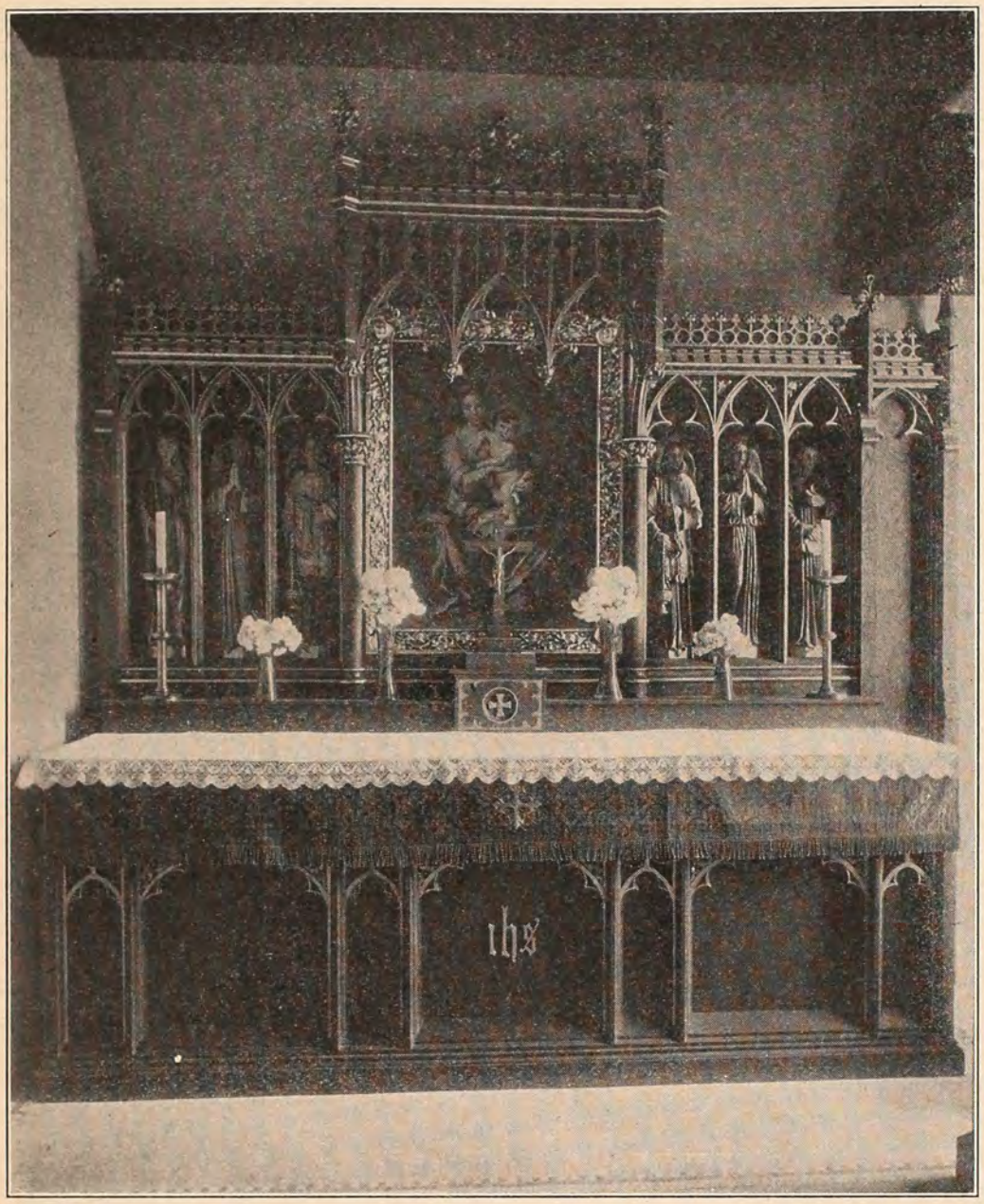
For a number of years the guild house was open every week night for classes, gymnasium and recreation, but with the advent of manual training schools, dancing classes, the Y. M. C. A. and "movies," this effort (unproductive of any religious result) was abandoned for purely spiritual work.

In 1907 the mission was organized into a parish, choosing the Rev. Archibald Campbell Knowles as the first rector. An Endowment Fund was also started, which, while in its beginnings, it is hoped will steadily grow to large proportions. The work has steadily progressed in the face of great difficulty. Olney is now completely changed, with rows of pretty houses and gardens and well-paved streets where there were muddy roads and farming land. Three trolley lines and three railroads reach Olney. The influx of new people who stay, however, has been mainly of Roman Catholics (induced to come by the builders of the houses) and members of the various denominations. The members of the Episcopal Church who have come have been far fewer and many have not remained long, and have gone away without ever having been transferred from their former parishes.

High Altar and Reredos

In 1915, the little church built in 1897 was torn down to make way for the present one, built in the style of French decorated Gothic. This church is unique, its graceful flêche, its detached belfry tower and its general arrangement making it distinctly different from most suburban churches. It has no chancel arch, but the choir follows the roof line of the nave as in churches in France, and ends in an apse. An idea of the effect is seen in the fact that while the nave is almost as high as that of St. Mark's, Philadelphia, the choir is probably loftier by many feet than most of the churches in the diocese, even the larger ones. The same plan was very successfully followed at St. Mark's, Frankford. The flêche largely resembles the upper part of that of "La Sainte Chapelle," Paris, and the belfry is a modified form of a Gothic tower in Southern France. The interior of the church is finished in Indiana limestone, and has unusually lofty piers and arches. The sanctuary and choir are paved in white and gray marble and the aisles with mosaic.

The high altar and reredos, exquisitely



Altar and Reredos in Lady Chapel

carved in white marble, stand out from the sanctuary wall, leaving a passage, thus adding to the effect of the lace-like pinnacles, and the central spire and canopy (22 feet in height), under which is a representation of Christ blessing, vested as a priest and surrounded by adoring angels. It is probably one of the most beautiful altars in Philadelphia.

The lady chapel opens from the right aisle. The altar and reredos now here both stood in the former church and are now decorated in gold and color, quite medieval in character. In the center is a lovely copy (brought from Florence, Italy) of one of Murillo's Madonnas, on either side of which are canopied niches with the figures of angels, two with censers, two with musical instruments and two in devotion.

It is unique for a community like Olney to possess a church like St. Alban's, but it is carrying out the ancient idea which made the church the most precious possession of the people. All of the seats are free. There are over two hundred communicants and the total valuation of the property is considerably over $80,000. The church seats over 400 people, and by reducing the unusual aisle space could easily almost double that capacity. With the dignity and simplicity of its lines, the height and beauty of the sanctuary and its appointments, and the inspiring figure in the center of the Calvary on the rood screen, it is easy to see how the saying has become current at Olney: "When you enter St. Alban's you feel religious."

THE CHURCH MISSIONARY CALENDAR

This interesting and useful Calendar is now ready for distribution, and can be obtained direct from Miss Avery, at the Church House, or from the office of the Junior Auxiliary there. Twenty copies or more will be delivered free in Philadelphia. It is one of the most successful of all recent diocesan enterprises.

THE BISHOP'S BRICKS FUNDS KALENDAR

A Business Kalendar for Church People

A special edition of the Ashby Kalendar has been issued for the benefit of "The Bishop's Bricks Fund." This Kalendar has the days of the month in large figures easily read, and marked in the proper Church colors, so that the Feasts and Fasts are readily seen at a glance. The Ashby Kalendar has been in use for several years, and is especially appropriate for Sunday-school teachers, altar guilds, vestry rooms, and for daily home use. It makes an acceptable gift to all who are interested in the Church's year.

Price, in black and white decorations, 25 cents each, or 5 for $1.00.

Price, in colored decorations, 35 cents each, or 3 for $1.00.

Apply to Miss E. S. McClellan, 5531 Wayne Avenue, Germantown; or Mrs. John Thomas, 264 South Sixteenth Street, Philadelphia; or Church House on Monday mornings.

PAGANS

A Missionary Play: Author's Reading

At the parish house of the Church of the Saviour, on the evening of Tuesday, December 14th, Bishop Van Buren will give a reading of the Missionary play, entitled "Pagans," of which he is the author.

Elaborate preparations have been made under the Bishop's personal supervision, including scenery, especially designed to represent the various situations, and he has invited a select chorus of voices from the parish choir to assist him by rendering the music of the play.

The net proceeds of a collection will be devoted to the missionary work of the church.

A subsequent production of the play, *en costume*, is contemplated, with carefully trained amateurs to impersonate the characters.

BOARD OF DIOCESAN MISSIONS

On Monday afternoon, November 8th, the regular meeting of the Board was held at the Church House. The attendance was rather small and seemed more so because the Board convened in the hall on the east side of the second floor. The committee appointed to consider how to properly mark the Rev. Mr. Davidson's twenty-fifth year as secretary, asked to be continued.

The Dean of the Convention of North Philadelphia moved that the Convocation of Germantown shall assume the temporal as well as the spiritual charge of Trinity Church, Southwark, now located at Olney, this motion prevailed, as well as one by Mr. Bonsall that authority be given to sell certain securities of the church and the proceeds applied to paying incumbrances as far as possible on the lot on which the church is built, and the trustees for the church were authorized to mortgage said premises in an amount sufficient to take up the balance.

The Dean of Norristown reported that Mr. John D. Newbold, for many years treasurer, has declined re-election and Mr. F. M. Cresson had been chosen as his successor.

St. Titus, West Philadelphia, was reported by the Rev. Mr. Parker to be in a very encouraging condition, there being four hundred communicants. There is great need for new buildings.

The Dean of Chester told of the chapel at Drexel Hill, the purchase of a lot with the aid of the Advancement Society.

In Germantown there is such a growth in St. Nathanael's that the parish house must be enlarged, and that the parish building at Eddystone is nearing completion.

Dr. Phillips reported much activity in the work in Colored Missions and told of a special effort which was about to be made to extend this important part of missions of the diocese.

W. D. N.

WOMAN'S AUXILIARY

The devotional service at St. Mark's Church, on November 3d, for the Pennsylvania Branch of the Woman's Auxiliary was conducted by the Rev. Dr. Fosbroke, and those who had the privilege of hearing him will not soon forget the inspiration of the meditations on the epistle for All Saints' Day—the diversity of all nations and kindreds and people and tongues bound together in the unity of worship. They have come through the great tribulation, the instrument for perfecting the company of the redeemed, and the whiteness of their robes typifies not only forgiveness but triumph. In the missionary work of the Woman's Auxiliary we are taking to foreign peoples not only the doing away with superstition, but bringing the knowledge of what the darker side of life may mean, if transfigured in the light from the Cross. We carry no easy panacea to remove pain and sorrow but to find in them a joy, a consciousness of victorious union with God. We who are called to be witnesses of this Gospel must make it a part of our own lives so that what we give is informed by the spirit that lies behind the giving. Our prayers more than our gifts will achieve results—that kind of intercessory prayer which unites us to our Lord, because of the intensity which it feels for the sorrows of others for whom we pray. There is no Christianity without that note of pain, sorrow and agony. Love until it gives to the point of self-denial remains unsatisfied. Intercession is the key to it, the barometer of our spiritual condition. The way of the Cross is the way of victory. Of the number now being added to the redeemed, some may be there through our ministry.

At the conference at the Church House in the afternoon plans for the winter work were outlined by the chairmen of the committees and the Junior Department, by the educational secretary and the treasurer of the United Offering and the secretary of the Church Periodical Club. Deaconess Colesberry spoke of the work at St. Martha's House and attention was called to the lectures which are free to all women of the diocese at the Church Training and Deaconess House.

CHURCH PERIODICAL CLUB

At Home and Abroad

Will you not read the following letters and let them be to you a stimulus to send *your* magazines and have the privilege of receiving similar acknowledgments?

An Example

"I am very sorry you had to write twice about the Magazine. I wanted to acknowledge it, but did not have your address. I have received four copies and given them to a 'Shut-in'. I visit six, about all I have time to do. I teach in the Sunday-school and am a member of the Woman's Auxiliary and directress of the Altar Guild. I attend a small parish.

Music

An old clergyman who has very poor health, and is quite a musician, and who once worked in this diocese, writes:

"On my return to my little home last Tuesday I found the music you most kindly sent me. What a gift it was and is! I thank you with all my heart for your kind remembrance. That music will make for 'beauty and gladness' in other cottages as well as my own.

Far Away

"I wish to thank you so kindly for the *Outlook*, which I am receiving regularly now. I did miss several numbers either in August or September, but I attributed it to the mail, which has to go through. *Fourth-class offices* before it reaches us *after* leaving the train. I enjoy reading them very much. I am quite isolated here, four miles from the nearest church, and my little girl, eight yreas old, has to go nearly seven miles every morning to school, and roads are as bad as possible in some places. . . . You can readily see any good literature is appreciated."

Now what is the machinery right here that starts and keeps the ball rolling? This is a part of it.

October 27th.—Annual meeting and tea given by the librarians from the northeastern part of the diocese. This committee will also have charge of the usual Christmas box and the libraries that are the effort of the various branches in Pennsylvania.

November 11th.—First presentation of the play of the C. P. C. called "At Both Ends," by the members of St. Matthew's parish. The opening scene is the office of the diocesan correspondent, with librarians and missionaries coming in—the former to read letters received from the field and the latter to ask for magazines, books, cards, etc., and to testify to their gratitude for everything sent them. The second scene shows a ranch where the box of treasures is brought in and the attendant delight. All most pathetic and humorous.

November 18th.—The monthly conference of librarians indicating an active canvass of the parishes this winter.

GIRLS' FRIENDLY SOCIETY

The annual meeting of the Diocesan Organization was held in the parish house of the Church of the Holy Trinity, Philadelphia, October 21, 1915. The following officers were elected to serve for the coming year:

President, Miss Susan D. Wilson, 909 Clinton Street.

Vice-Presidents: Miss M. C. Maule, 21 South Twenty-first Street; Miss M. McF. Lukens, Conshohocken, Pa.; Mrs. H. M. Medary, 2120 North Eighteenth Street; Mrs. W. B. McDaniel, 4421 Sansom Street; Mrs. L. Pearson Willits, 31 West Walnut Lane, Germantown.

Secretary, Miss M. W. Paul, 1930 Chestnut Street.

Treasurer, Miss A. A. Leach, 2118 Spruce Street.

The secretary reported 61 branches in the diocese, with a total membership of 4,725.

The treasurer reported receipts $1,713.57, expenditures $1,458.66, leaving a balance of $254.91.

The department of missions reported as sent through it $518.75 in money, and boxes valued at $868.62. This included the work done during Lent. The support of six little Igorote girls in All Saints' School, Bontok, Philippine Islands, is continued.

The department of social service reported money and boxes sent to the Red Cross work valued at $317.85. To the War Relief, $322.70. The Commended Members Club had done wonderful relief work, having sent six large boxes to England, one to the Belgian Minister, which included seven dozen pairs of knitted hose; $121 had been sent from the diocese towards the support of the San Francisco Lodge.

The diocesan associates of the different departments of work are:

Commended Members, Miss M. E. Stout, 1926 North Twenty-first Street.

Missions, Miss Elizabeth Smith, Gwynedd Valley, Pa.

Holiday House, Miss E. F. Neilson, 325 South Twelfth Street.

Literature, Miss Julia MacAlister, 1300 Spruce Street.

Social Service, Miss M. C. Maule, 21 South Twenty-first Street.

Candidates, Miss Anna Denniston, School Lane, Germantown.

LIST OF MISSIONARIES AVAILABLE FOR APPOINTMENTS

ALASKA

The Rev. Hudson Stuck, D.D.

ARKANSAS

The Rev. William M. Walton (during November).

ASHEVILLE

Ven. W. B. Allen (during November and December.

BRAZIL

The Rt. Rev. L. L. Kinsolving, D.D.

CHINA

ANKING:

Miss S. E. Hopwood.

HANKOW:

The Rev. F. G. Deis.
The Rev. A. A. Gilman.
Miss S. H. Higgins.
The Rev. S. H. Littell.

SHANGHAI:

W. H. Jefferys, M.D.
The Rev. J. W. Nichols (in Eighth Province).
The Rev. F. L. H. Pott, D.D.

CUBA

The Rev. W. W Steel
The Rev. C. M. Sturges (in Seventh Province.)

IDAHO

The Rt. Rev. J. B. Funsten, D.D.

JAPAN

KYOTO:

The Rev. Roger A. Walke.

TOKYO:

Dr. R. B. Teusler.

MEXICO

Miss C. Whitaker.

SALINA

The Rt. Rev. S. M. Griswold, D.D.

SPOKANE

The Rt. Rev. H. Page, D.D.

UTAH

The Rt. Rev. Paul Jones, D.D. (during December and January).

WESTERN NEBRASKA

The Rt. Rev. G. A. Beecher, D.D. (during November).

Unless otherwise indicated, appointments with all the foregoing missionary speakers should be made through

MR. JOHN W. WOOD,
281 Fourth Ave., New York City, N.Y.

BOARD OF RELIGIOUS EDUCATION

The Rev. Frederic K. Gardiner, L.H.D., has been elected by the Synod of the Province of Washington "Secretary to Schools and Colleges" and will devote his whole time to this work. As the office is new in the Church and its possibilities have not yet been sounded, the work will at first be largely one for investigation and propaganda. Dr. Gardiner wishes to place himself at the service of the Church in the Province and will be glad to be called upon freely either to help any establishing or augmenting work among the students, or in addressing congregations upon the work of religious education.

EDUCATIONAL DEPARTMENT NOTES

The Epiphany Normal Classes open Tuesday afternoon, January 4th, at 2.30 o'clock, and Wednesday morning, January 5th, at 10.15 o'clock, for a course of seven sessions, closing February 15th and 16th. Subject: "The Church's Mission to the Nation." Leader, Mrs. H. A. Pilsbry, Educational Secretary. All Sessions held at the Church House.

These classes are intended primarily to prepare leaders for parish classes during Lent. Any parish not having already arranged for such a leader is earnestly requested to send a representative. Senior classes were held in fifty-two parishes last Lent. Was yours one? We earnestly desire to double that number. Will you help us to do so?

The R. L. M. Mission Study Class Alumnæ held its annual meeting on the second Tuesday in November. The Rt. Rev. Lucien Lee Kinsolving spoke most persuasively and compellingly of the school for boys at Porto Alegre under Rev. W. M. M. Thomas.

The Bishop reminded us that the coffee we drink in the morning came from Brazil, that we went dry-shod in rubber from Brazil, that the easy-running automobiles were furnished with rubber for their tires from Brazil, and warned us if we did not give him the last $5,000 needed for that school, our coffee would give us indigestion, our rubbers leak and give us influenza, all four tires of our automobiles go "pop" at once. Forty-five dollars was given for the school as an earnest of more to follow. Upon the raising of this last $5,000 depends the gift of $10,000. Any one desiring to contribute toward it, may send such contributions to Mrs. F. Salesbury McIlhenny, St. Martin's Lane, St. Martin's, Germantown.

SOCIAL SERVICE NOTES

A Social Survey of Christ Church Parish

The rector of Old Christ Church has recently published the results of a Social Survey made of his parish during the past year under the supervision of the Rev. Francis M. Wetherill, his assistant. So far as we are informed this (the Social Service Commission would be glad to hear of any others) is the first painstaking and thorough survey of this character to be made in the diocese. Surveys of a similar nature have been made in other cities, notably by Trinity parish, New York, and it is to be expected that now as the impetus has been given in Philadelphia that this method will be largely followed in our own city.

In the introduction to the support Dr. Washburn says: "The charge that the Church is making no appreciable contribution to the relief of the social needs of the community is all too frequently made by ill-advised or ill-disposed critics; and those who credit it are apt to misdirect their zeal into transient and unsatisfying experimentation. The Church has been markedly training men and women of vision and spirit, who have been and are the leaders in and supporters of the manifold philanthropies that dignify our civilization. Moreover, in its diocesan and parochial groupings the Church has been and is making noble contributions to the community welfare. Any one of a number of parishes in this city is developing its social activities quite as vigorously as is the old mother Church, so that her report is but a modest example of what is being duplicated in many sections, with wise variations."

Proceeding now with the report itself, the objects of the survey are stated to be as follows: 1. To ascertain the social assets and liabilities, the location of places of social uplift and downfall. 2. To ascertain the needs and opportunities for social and religious work. 3. To facilitate co-operation with and avoidance of duplicating work already being done, applying certain tests of efficiency to other organized social agencies and institutions.

The territory covered was from Seventh Street to the Delaware River and from Vine to Walnut Street, and within this district it was found that the total number of persons, working and living, was 62,457. Of this number 58,935 are merely workers, residing elsewhere. Of the remainder, those who live in the parish 3,522 reside in houses and tenements, 749 in hotels and dwellings. The religious affiliation of the residents is interesting: 1,276 are Roman Catholics, 502 are Protestants and 1,037 Hebrews. So far as race is concerned, 1,617 are American born, 299 German, 77 Italian, 136 Irish, 529 Russian and Polish. Unclassified both as to race and creed, 1,276.

Regarding the churches, of which there are four and a Friends Meeting House, an interesting situation is brought to light. The average attendance at these places of worship at the A. M. service is 1,525, at the P. M. service the average is only 150.

Christ Church itself reports many activities, such as co-operation with the Society for Organizing Charity, the maintenance of a Friendly Visitor, a Mother's Meeting, a Girls' Friendly Society, Young Men's Club, Periodical Club, Dorcas Society, a lunch room serving at cost a luncheon each week-day to an average of 150 working women of the neighborhood, a neighborhood meeting and a dancing class. All these are housed in the new Neighborhood House, a structure which when completed will have cost some $70,000.

Within the parish are 1,321 children under fifteen years of age, 513 Roman Catholic, 140 Protestant, and 308 Hebrew. Of these it has been ascertained that at least 1,000 attend school. Methods of meeting the child problem are being worked out.

Recreation facilities are few. There are no municipal playgrounds, but two recreation piers and a schoolyard are available, along with four moving picture theaters.

As would naturally be the case, as this is the oldest part of Philadelphia, one of the most unsanitary sections of the city is within seventy-five yards of the church, five properties have already been condemned as nuisances. Other defects in housing conditions widely pertaining are privy wells, 124 in the district contrary to law, filth of dwellings and surroundings, damp rooms and insufficient space for light. Many houses are shamefully overcrowded, with open drains and an insufficient water supply.

There are a number of organizations working for Social Uplift, such as the Home Missionary Society, the Religious Society of Free Quakers, the St. Vincent de Paul Society, the Modified Milk Society, Pennsylvania Prison Society, a city physician, etc.

The chief source of crime is stated as being due to the many saloons in the parish. Of these there are sixty-five, and seven wholesale liquor dealers. One of the worst features is said to be the excursion steamer "speak-easies" operating during the summer months on the Delaware River. These unload hundreds of intoxicated persons every Sunday night during pleasant weather within two squares of the church.

The constructive criticisms showing the needs laid bare by the Survey are: 1. A sense of responsibility for those having investments in the district. 2. The reduction of the number of saloons and the abolishment of the excursion steamer evil. 3. Decent sewer and drainage Systems. 4. Model tenements. 5. A social Center. 6. Additional accommodations to the Neighborhood House.

The Social Service Commission of the Diocese is now preparing, according to a resolution passed at the October meeting, a letter to the clergy of the diocese regarding the new child labor law and the provision which requires continuation schooling for children under sixteen years of age. This letter will give definite information to the clergy of all the various schools, both public and private, and other institutions which offer courses which may be available for any boy or girl, who, though handicapped by the fact that he or she has had to go to work at an early age, desires to obtain an education and be fitted for obtaining a more responsible position.

By the time that this issue appears the Commission will have placed in the hands of the clergy a Parish Questionnaire prepared by the Joint Commission on Social Service. The purpose of this move is to obtain information throughout the country as to social conditions, and what Church agencies and parish members are engaged in social work. To meet with the request of the Joint Commission that a systematic social service of all the parishes be made, cards for this purpose (to be obtained in any number from the Commission) have been prepared, and also a folder entitled "How to Conduct a Parish Social Service Canvass." The Diocesan Commission hopes that the rectors of parishes will co-operate in this matter to the best of their ability, though they fully appreciate the difficulties of doing so under the stress of active parochial life. The Questionnaires and the white cards, when filled out, are to be eturned to the Rev. E. S. Lane, secretary, 5541 Morris Street, Philadelphia.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Monthly except July, August and September

Object:

1. **To promote Unity of Diocesan Life**

(*a*) By disseminating news of the Diocese, its institutions, parishes and missions.

(*b*) By printing letters and pastorals by the Bishops from time to time.

2. **To promote the Missionary and Benevolent Work of the Diocese**

(*a*) By publishing reports and appeals.
(*b*) By recording current news and events.

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Episcopal Appointments for December and January

Sunday, December 5— Second Sunday in Advent

PREACHING MISSION
A. M. PHILADELPHIA—*St. Peter's Church*.....The Bishop
Evg. PHILADELPHIA—*St. Luke's Church, Kensington*, The Bishop
A. M. OGONTZ—*St. Paul's Church*.....Bishop Van Buren
P. M. PHILADELPHIA—*St. Paul's Church, Chestnut Hill*, Bishop Van Buren

Wednesday, December 8

Evg. PHILADELPHIA—*St. John the Baptist Church, Germantown*..... Bishop Van Buren

Friday, December 10

Evg. PHILADELPHIA—*St. Bartholomew's Church, Wissinoming* Bishop Van Buren

Sunday, December 12—Third Sunday in Advent

A. M. PHILADELPHIA—*St. Timothy's Church, Roxborough*, The Bishop
P. M. PHILADELPHIA—*Church of the Epiphany, Germantown*, The Bishop
Evg. PHILADELPHIA—*St. Peter's Church, Germantown*, The Bishop
A. M. PHILADELPHIA—*St. Michael's Church, Germantown*, Bishop Van Buren
Evg. PHILADELPHIA—*Calvary Church, Germantown*, Bishop Van Buren

Friday, December 17

Evg. NORRISTOWN—*St. John's Church*.....The Bishop

Sunday, December 19—Fourth Sunday in Advent

ORDINATION.
PHILADELPHIA—*Church of the Advocate*.....The Bishop

Sunday, January 2—Second Sunday after Christmas

A. M. PHILADELPHIA—*Church of the Good Shepherd, Kensington*.....The Bishop
P. M. PHILADELPHIA—*Trinity Church, Logan*.....The Bishop

Sunday, January 9—First Sunday after the Epiphany

A. M. PHILADELPHIA—*St. Nathanael's Church*.....The Bishop
Evg. PHILADELPHIA—*St. Ambrose Church*.....The Bishop
A. M. PHILADELPHIA—*Zion Church*.....Bishop Van Buren
P. M. WILLOW GROVE—*St. Anne Church*..Bishop Van Buren
Evg. PHILADELPHIA—*St. Paul's Church, Chestnut Hill*, Bishop Van Buren

Tuesday, January 11

CONVOCATION OF NORTH PHILADELPHIA

Thursday, January 13

CONVOCATION OF WEST PHILADELPHIA

Sunday, January 16—Second Sunday after the Epiphany

A. M. PHILADELPHIA—*Church of the Messiah*.....The Bishop
Evg. PHILADELPHIA—*Church of the Incarnation*..The Bishop
A. M. PHILADELPHIA—*Gloria Dei Church*..Bishop Van Buren
Evg. PHILADELPHIA—*St. Thomas' Church*.Bishop Van Buren

Tuesday, January 18

CONVOCATION OF GERMANTOWN

Wednesday, January 19

Evg. PHILADELPHIA—*St. Bartholemew's Church, Wissinoming*, The Bishop

Sunday, January 23—Third Sunday after the Epiphany

A. M. PHILADELPHIA—*St. George's Church, West*..The Bishop
Evg. PHILADELPHIA—*St. Elizabeth's Church*.....The Bishop
A. M. PHILADELPHIA—*Church of the Advocate*, Bishop Van Buren
Evg. PHILADELPHIA—*St. Luke's Church, Kensington*, Bishop Van Buren

Monday, January 24

CONVOCATION OF SOUTH PHILADELPHIA

Tuesday, January 25—Conversion of St. Paul

Evg. PHILADELPHIA—*St. Paul Memorial Church*.The Bishop

Sunday, January 30—Fourth Sunday after the Epiphany

A. M. PHILADELPHIA—*St. Paul's Church, Aramingo*, The Bishop
P. M. PHILADELPHIA—*St. Martin-in-the-Fields Church*, The Bishop
Evg. PHILADELPHIA—*St. Clement's Church*.....The Bishop
A. M. PHILADELPHIA—*St. Bartholemew's Church*, Bishop Van Buren
Evg. COATESVILLE—*Trinity Church*.....Bishop Van Buren

The Diocesan Bulletin

The Editors fear that the notices printed below will be found incomplete. This, if it proves the case, will but show that editorial diligence, unaided, must needs fail to discover every important meeting scheduled. The Editors ask that each organization and institution of the Diocese assume the responsibility of sending them notices in advance of the meetings appointed for the ensuing month. Such notices should be sent to the Rev. G. G. Bartlett, Jenkintown, Penna., and should reach him not later than the 20th of the month.

December 6. Monday

The officers of **St. Martha's Auxiliary** will give a tea from 3 to 5 o'clock at St. Martha's House to meet the President, Mrs. W. W. Frazier, Jr., and to inspect the new building.

December 7. Tuesday

Brotherhood of St. Andrew. Round Table Conference for North Philadelphia Section at home of Mr. Frank O. Zesinger, 2025 Girard Avenue.

December 9. Thursday

Brotherhood of St. Andrew. Round Table Conferences for Germantown Section at home of Mr. William C. Hubbs, 145 East Washington Lane.

Brotherhood of St. Andrew. Round Table Conference for West Philadelphia Section at home of Mr. Henry R. Dowdy, 5239 Chester Avenue.

December 14. Tuesday

Brotherhood of St. Andrew. Round Table Conference for South Philadelphia Section at home of Mr. William C. Butler, 1414 Tasker Street.

Brotherhood of St. Andrew. Round Table Conference for Northeast Philadelphia Section at home of Mr. Frank H. Longshore, 2343 East Cumberland Street.

Opening session of the **Advent Mission Study Class.** Church House at 2.30 P. M.

Stated meeting of the **Altar Guild of the City Mission** at the Church House at 3 P. M.

December 15. Wednesday

Closing session of the **Advent Mission Study Class.** Church House at 10.15 A. M.

December 16. Thursday

Monthly conference of Librarians of the **Church Periodical Club** in its office, Room 17, Church House, at 10.30 A. M.

December 27. Monday

Regular monthly meeting of the **Indian's Hope Association** in the Church House at 11 A. M.

In connection with the Laymen's Missionary campaign, a conference of Churchmen was called by the Bishop of the diocese for Wednesday afternoon, November 10th in the Church House. Despite the shortness of the notice and (for laymen at least) the inconvenience of the hour (3 P. M.), a goodly number of the clergy and laity were present at what proved to be a gathering of very great interest. Mr. E. H. Bonsall presided and led the opening devotions. After the chairman had explained the nature of the meeting and Dr. Perry (as chairman of the Central Missionary Committee of the diocese) had made a concise statement as to the exact amounts given by our diocese to missions, addresses were made by Bishop Lloyd, Bishop Page of Spokane, Bishop Kinsolving and Bishop Rhinelander. They were all models in their way of what missionary talks should be; the topic raised to a high level of spirituality, specific in statement, concrete in appeal, brief and to the point. A spirited discussion from the floor as to methods followed; the conference, prior to adjournment, adopting resolutions pledging our parishes to increased devotion to the cause and making definite resolves in the way of prayer, study and giving. Mr. Bonsall was appointed to report the same to the main convention later in the evening.

Parochial Shares in the Diocesan Apportionment, 1915-16

The total apportionment of the Diocese of Pennsylvania for the *thirteen* months from September 1, 1915, to September 30, 1916, has been fixed by the general Board of Missions at $148,737.00.

The Committee on the Calculation of the Apportionments has accordingly prepared the following table showing the bases and the parochial shares. In the case of certain parishes where no reports had been received for the fiscal year ending May 1, 1915, the committee was obliged to make use of the bases for those parishes as adopted last year. These cases are marked with an asterisk (*). In one case (marked †), the absence of reports for two years required the use of the basis of two years ago.

The bases, or net incomes, have been determined by making certain deductions from the reported total of receipts for all purposes. The following items are exempt: Aid received from without the parish; Additions to Endowment Fund; Extraordinary Repairs; Permanent Improvements; Payment of Principal of Mortgage; Support of Parish Mission Stations; and all sums given by a parish for General Missions in excess of the amount of its apportionment. In addition to these, all or part of the item "Income from Investments," has been exempted in the case of those parishes making a request for the same in writing.

The parochial shares have been computed by the formula—

$$y = .1795206\sqrt{x^2 + 2400000} - 278.112$$

in which

x = the basis, or net income of the parish,
and y = the parochial share.

GEORGE G. BARTLETT,
GEORGE R. BOWER, *Secretary*,
WALTER A. MÁTOS, *Chairman*, } *Committee.*

		Basis	Parochial Share
1.	Centre Hill, Trinity	$22.63	$0.03
2.	Philadelphia, L'Emanuello	40.38	.09
3.	Dolington, St. Wilfred's	49.12	.14
4.	Southhampton, St. Columba's	74.09	.32
5.	Philadelphia, St. Titus's	89.58	.47
6.	McKinley, St. Andrew's	172.12	1.71
7.	West Vincent, St. Andrew's	182.81	1.93
8.	Philadelphia, St. George's, Venango	204.09	2.40
9.	New London, St. John's	209.62	2.54
10.	Philadelphia, St. Andrew's in the Fields, Somerton	230.42	3.06
11.	Mill Creek, St. Joseph's	240.90	3.28
12.	†Essington, St. John the Evangelist's	282.84	4.59
13.	Philadelphia, St. Timothy's Chapel	297.18	5.07
14.	Great Valley, St. Peter's	374.40	8.01
15.	Gulph Mills, Trinity Mission	418.55	9.97
16.	*Philadelphia, St. Sauveur	461.00	12.05
17.	Philadelphia, St. Michael and All Angels'	467.65	12.40
18.	Marcus Hook, St. Martin's	472.98	12.67
19.	Fallsington, All Saints' (Memorial)	480.34	13.06
20.	Philadelphia, Phillips Brooks Memorial Chapel	497.00	13.96
21.	Cheltenham, Trinity Mission	520.10	15.26
22.	Concord, St. John's	520.40	15.27
23.	*Quakertown, Emmanuel	531.29	15.90
24.	Warwick, St. Mary's	533.87	16.05
25.	Royersford, Epiphany	551.76	17.11
26.	Hulmeville, Grace	589.31	19.44
27.	Hatboro, Advent	608.90	20.71

	Basis	Parochial Share
28. Perkiomen, St. James's	$682.50	$25.79
29. West Whiteland, St. Paul's	728.30	29.20
30. Willow Grove, St. Anne's	765.03	32.06
31. Kennett Square, Advent	768.64	32.35
32. Pequea, St. John's	772.86	32.69
33. Parkesburg, Ascension	851.00	39.20
34. Ambler, Trinity Memorial	862.38	40.19
35. Langhorne, St. James's	875.12	41.31
36. *Philadelphia, House of Prayer	875.17	41.31
37. Philadelphia, Holy Trinity Memorial Chapel	927.00	45.99
38. Morrisville, Incarnation	966.37	49.67
39. *Yardley, St. Andrew's	1,049.90	57.85
40. *Chester, St. Luke's	1,054.85	58.35
41. Clifton Heights, St. Stephen's	1,076.28	60.53
42. Morton, Atonement	1,091.66	62.11
43. Honeybrook, St. Mark's	1,107.57	63.77
44. Philadelphia, St. Barnabas's, Germantown	1,218.73	75.74
45. Newtown, St. Luke's	1,219.39	75.82
46. Eddington, Christ	1,238.33	78.36
47. Upper Providence (Oaks), St. Paul's Memorial	1,268.64	81.35
48. Philadelphia, Christ Church, Franklinville	1,271.55	81.68
49. Philadelphia, All Souls' for the Deaf	1,307.16	85.77
50. Philadelphia, St. George's, Richmond	1,401.87	96.96
51. Swarthmore, Trinity	1,416.27	98.70
52. Philadelphia, St. Alban's, Roxborough	1,475.59	105.97
53. Weldon, St. Peter's	1,489.39	107.68
54. Highland Park, Holy Sacrament	1,492.59	108.08
55. Philadelphia, St. Bartholomew's, Wissinoming	1,495.00	108.38
56. Philadelphia, St. Augustine's Mission	1,500.97	109.12
57. Prospect Park, St. James's	1,504.46	109.56
58. *Philadelphia, St. John's, Northern Liberties	1,523.60	111.96
59. Buckingham, Trinity	1,573.74	118.33
60. Lansdale, Holy Trinity	1,602.16	121.98
61. Bristol, St. James the Greater	1,617.69	123.99
62. Rockledge, Holy Nativity	1,625.10	124.95
63. Philadelphia, St. Luke's Memorial, Bustleton	1,627.11	125.21
64. Philadelphia, St. John the Evangelist	1,731.76	139.02
65. Philadelphia, Messiah, Port Richmond	1,754.01	142.00
66. Darby, All Saints'	1,755.80	142.24
67. Philadelphia, St. Stephen's, Wissahickon	1,780.43	145.57
68. Philadelphia, St. John the Baptist, Germantown	1,854.12	155.64
69. *Collingdale, Trinity	1,875.45	158.58
70. Norwood, St. Stephen's	1,880.24	159.24
71. Wynnewood, All Saints'	2,057.61	184.26
72. Philadelphia, St. Thomas's	2,103.16	190.82
73. Philadelphia, St. Ambrose's	2,135.00	195.44
74. Philadelphia, Advent	2,221.61	208.11
75. Philadelphia, Transfiguration	2,255.50	213.11
76. Philadelphia, St. Alban's, Olney	2,284.74	217.44
77. Philadelphia, St. Simon the Cyrenian	2,322.99	223.14
78. Philadelphia, St. Barnabas's, Haddington	2,419.83	237.70
79. Philadelphia, St. Barnabas's, Kensington	2,445.02	241.51
80. Philadelphia, St. Paul's, Aramingo	2,471.74	245.57

		Basis	Parochial Share
81.	Rockdale, Calvary	$2,494.87	$249.09
82.	Doylestown, St. Paul's	2,733.68	285.97
83.	Philadelphia, Holy Innocents', Tacony	2,738.09	286.66
84.	Philadelphia, St. Stephen's, Bridesburg	2,763.62	290.65
85.	Valley Forge, Washington Memorial Chapel	2,765.17	290.89
86.	Bristol, St. Paul's	2,796.32	295.78
87.	Philadelphia, St. James's, Hestonville	2,832.27	301.43
88.	Philadelphia, Memorial Chapel of the Holy Communion	2,875.34	308.23
89.	Philadelphia, Chapel of the Mediator	2,904.05	312.77
90.	Philadelphia, Good Shepherd, Kensington	2,969.93	323.23
91.	Philadelphia, Crucifixion	3,001.10	328.20
92.	Downingtown, St. James's	3,057.91	337.28
93.	Philadelphia, Trinity, Southwark	3,088.44	342.17
94.	*Philadelphia, Emmanuel, Kensington	3,100.06	344.04
95.	Philadelphia, St. Nathanael's	3,146.84	351.56
96.	Philadelphia, Holy Comforter, West	3,149.39	351.97
97.	Philadelphia, St. John Chrysostom	3,183.47	357.46
98.	Philadelphia, Holy Comforter Memorial	3,202.62	360.56
99.	Pottstown, Christ	3,208.05	361.44
100.	Philadelphia, Emmanuel, Holmesburg	3,260.76	369.97
101.	Philadelphia, Grace	3,322.28	379.96
102.	Philadelphia, St. George's, West	3,369.48	387.65
103.	*Radnor, St. Martin's	3,558.28	418.59
104.	Media, Christ	3,592.63	424.25
105.	Philadelphia, St. Luke's (Kensington)	3,596.73	424.92
106.	Philadelphia, St. Paul's Memorial, Fifteenth and Porter Streets	3,655.21	434.58
107.	Philadelphia, St. Elisabeth's	3,800.85	458.72
108.	Philadelphia, St. Bartholomew's	3,829.03	463.41
109.	Coatesville, Trinity	3,864.28	469.28
110.	Philadelphia, St. James's, Kingsessing	3,925.00	479.41
111.	Philadelphia, Calvary	3,966.02	486.26
112.	Lower Merion, St. John's	4,183.58	522.77
113.	Philadelphia, Free Church of St. John	4,223.29	529.45
114.	Upper Merion, Christ	4,277.09	538.53
115.	Philadelphia, Epiphany, Sherwood	4,347.23	550.38
116.	Gwynedd, Messiah	4,399.10	559.16
117.	Philadelphia All Saints', Moyamensing	4,461.45	569.72
118.	Radnor, St. David's	4,531.69	581.64
119.	Philadelphia, St. Martin's, Oak Lane	4,720.68	613.82
120.	Ridley Park, Christ	4,803.04	627.87
121.	Philadelphia, St. Matthias's	4,857.28	637.15
122.	Philadelphia, Redemption	4,922.25	648.26
123.	Norristown, All Saints'	4,992.17	660.14
124.	West Chester, Holy Trinity	5,272.56	708.43
125.	Philadelphia, Prince of Peace Chapel	5,316.30	715.97
126.	Philadelphia, Epiphany, Germantown	5,617.78	768.04
127.	Philadelphia, Zion	5,632.12	770.52
128.	Philadelphia, Christ Church Chapel	5,649.57	773.54
129.	Philadelphia, Annunciation	5,812.69	801.81
130.	Philadelphia, Gloria Dei	5,954.73	826.45
131.	Paoli, Good Samaritan	6,006.41	835.45
132.	Philadelphia, Trinity, Oxford	6,014.80	836.91
133.	Wyncote, All Hallows'	6,110.98	853.64

		Basis	Parochial Share
134.	Philadelphia, All Saints', Torresdale	$6,187.97	$867.04
135.	Phœnixville, St. Peter's	6,223.71	873.29
136.	Philadelphia, St. David's, Manayunk	6,363.81	897.69
137.	Philadelphia, Covenant	6,436.85	910.43
138.	Norristown, St. John's	6,452.09	913.09
139.	Philadelphia, St. Simeon's	6,551.22	930.40
140.	Philadelphia, St. Jude and the Nativity	6,966.34	1,003.04
141.	Whitemarsh, St. Thomas's	7,241.73	1,051.34
142.	Philadelphia, St. Michael's, Germantown	7,436.03	1,085.47
143.	Philadelphia, St. Timothy's, Roxborough	7,534.82	1,102.84
144.	Philadelphia, St. Andrew's, West	7,643.56	1,121.96
145.	Philadelphia, Christ Church	7,663.17	1,125.41
146.	Philadelphia, Advocate Memorial	7,698.09	1,131.56
147.	Lansdowne, St. John the Evangelist	7,903.07	1,167.65
148.	Chester, St. Paul's	8,027.71	1,189.62
149.	Conshohocken, Calvary	8,271.82	1,232.67
150.	Philadelphia, St. James the Less	8,274.92	1,233.21
151.	Philadelphia, Ascension	8,323.34	1,241.76
152.	Bala, St. Asaph's	8,355.65	1,247.47
153.	Philadelphia, Resurrection	8,637.88	1,297.31
154.	Philadelphia, St. Mark's, Frankford	8,728.75	1,313.37
155.	Jenkintown, Our Saviour	8,866.14	1,337.66
156.	Philadelphia, Atonement, Memorial	9,096.00	1,378.32
157.	Wayne, St. Mary's	10,197.64	1,573.57
158.	Philadelphia, Grace, Mt. Airy	10,963.98	1,709.70
159.	Ardmore, St. Mary's	11,000.32	1,716.16
160.	Philadelphia, St. Andrew's, Eighth Street	11,852.43	1,867.74
161.	Philadelphia, St. Mary's	12,920.98	2,058.08
162.	Rosemont, Good Shepherd	12,967.69	2,066.41
163.	Philadelphia, Christ, Germantown	13,035.18	2,078.44
164.	Philadelphia, Incarnation	13,140.72	2,097.25
165.	Cheltenham, St. Paul's	13,831.02	2,220.36
166.	Philadelphia, St. Philip's	16,100.82	2,625.66
167.	Philadelphia, St. Matthew's, Francisville	16,342.76	2,668.90
168.	Philadelphia, St. Peter's, Germantown	17,671.83	2,906.51
169.	Philadelphia, St. Stephen's	17,955.61	2,957.26
170.	Philadelphia, Calvary, Germantown	18,126.30	2,987.79
171.	*Philadelphia, St. Luke's, Germantown	18,941.63	3,086.09
172.	Philadelphia, St. Luke and the Epiphany	19,580.26	3,247.93
173.	Philadelphia, St. Paul's Memorial, Overbrook	21,657.99	3,619.88
174.	Philadelphia, St. Clement's	22,089.71	3,697.18
175.	Bryn Mawr, Redeemer	23,904.28	4,022.20
176.	Philadelphia, St. Martin in the Field	24,182.84	4,072.10
177.	Philadelphia, The Saviour	25,039.35	4,225.56
178.	Philadelphia, St. Peter's	26,929.62	4,564.30
179.	Philadelphia, St. Paul's ,Chestnut Hill	30,532.07	5,210.07
180.	Philadelphia, St. James's	32,534.50	5,569.12
181.	Philadelphia, St. Mark's, St. Mary's, and St. Michael's	32,991.51	5,651.07
182.	Philadelphia, Holy Apostles	33,090.83	5,668.88
183.	Philadelphia, Holy Trinity	37,843.78	6,521.32
	Total	.....	$148,737.00

CHURCH MUSIC DEPARTMENT

S. WESLEY SEARS, Editor

The following letter from one who signs himself "Musicus" is so interesting that we print it in full:

"DEAR SIR:—The subject of congregational singing is one on which we have heard a good deal, but on which we cannot hear enough until some improvement, at least, is in sight. There has been a great deal written upon it from the standpoint of the clergy; of the organist and choirmaster; and of that unmitigated pest, the man who says:—'I don't know anything about music, but I know what I like,'—in other words, the man who with the same breath that he admits his opinion to be valueless asks you to take it as a revelation of the only truth. I would like to say a few words to you, and through you to your readers, if you can spare the space, from the point of view as well as I can express it of the man in the pew who loves music, and wants to see it take the proper place in the church service, and take it in the right way.

"The practice of congregational singing came in with the Reformation, and it came no doubt in response to the demand by the people for a share in the worship and service of the Church, but whether this be the case or not, it was undoubtedly for *some* such purpose, and in response to *some* such appeal, that congregational singing has come to take the important place it does in the service of all the Protestant denominations. The principle is all right, but unfortunately the carrying out of the principle comes dangerously near at times to being all wrong. While there are of course notable exceptions, it is pretty generally true that the heartier the congregation's part in the hymns the worse the result, musically speaking. I have myself heard congregational singing that was little short of sacrilege. There should be no more excuse for bad singing in church than for bad singing in opera—not as much, in fact—but the only way to get it is almost universally neglected, and that is to give the people music that they can sing, and that at the same time is worth singing. Of the various hymns that enter into our rich and beautiful service, the Processional, the Recessional, and the Kneeling Hymn after the Benediction properly belong to the choir; while the Introit Hymn, the Communion Hymn, and the Office Hymn ought to be sung by choir and congregation together. This division leaves the choir with plenty of scope for doing the more elaborate and the more expressive hymns, and at the same time allows for participation by the people as well.

"For the proper singing of hymns by the congregation two things are necessary—the people should know them, and they should not be difficult. Our Hymnal today (leaving out of account altogether the Mission Hymnal) contains 679 hymns, an enormous and unwieldy number, to make no other criticism. There is a growing demand for revision, and by all means let it be a revision *downward*. I shall not say anything about the literary or musical quality of many of the hymns in our present book, although it would be easy to show the unworthiness and triviality of many of them; the point I wish to make now is the absurdly large amount of hymns put into the people's hands today. It is manifestly impossible for a congregation to know more than a small fraction of them, and the continued use of our hymnal involves the pretense of a repertory (if I may be pardoned the expression) that is entirely beyond the reach of any congregation, however musical; and no congregation can sing acceptably or even decently what it does not know. The number of hymns, then, ought to be very greatly reduced."

"Another point, the craze for variety leads to much confusion, and so to much bad singing. It is only the finest choirs that can change service music and anthems every Sunday. How much more unreasonable it is to expect a congregation to sing different hymns, and to sing them decently, every Sunday in the year! Our clergy and choirmasters should not be afraid of repeating the best of our hymns, which should be sung over and over again until the people know them, for the congregational rehearsal, however beautiful in theory, is at present far from practicable.

"Reduce the number of hymns then, and use the same hymns over and over again until they have been learned by the people, and a decided improvement in congregational singing cannot fail to result. Let the new hymnal (when we have it) contain a generous selection of noble and elaborate hymns—as elaborate as you please—for the choir to sing by themselves, such as the processionals; there is a wealth of splendid material of this sort in our present hymnal; but do not expect the people to sing too many of them, and above all do not expect of the people a variety of hymns as great as is the present custom, and the participation by the congregation will surely become more and more acceptable, and more and more worthy of its important place in our services."

Musicus is right. Congregational singing is a very interesting subject indeed, but unfortunately extensive writing and talking about it brings no apparent results, so one is almost forced to the conclusion that congregations as a rule do not wish to sing. During October the writer heard Evensong at a different church every Sunday. Some of the hymns used in the services were such as all church-going people should know, and yet in not one of these churches was there in even the slightest degree an approach to anything like heartiness of tone in the people's singing. A few sang, some looked at the hymnals merely to see what words were being sung (perhaps responding with an inward "Amen"), while others looked around to see what was going on. The writer was in the last-named class, but perhaps he may be pardoned as he was trying to ascertain if the people really cared to sing, and, judging from appearances and results he

would feel inclined to say, "No, they do not." We might add that the hymns were beautifully rendered by the choirs, and the congregations may possibly have derived some benefit by listening only. If people will not sing hymns that they must have known from their childhood up, how can they be expected to manifest sufficient interest to learn new ones, or to take a part in the Psalms, or the Responses, or even a simple Amen.

Our correspondent says, "Of the various hymns that enter into our rich and beautiful service, the Processional, the Recessional, and the Kneeling Hymn after the Benediction properly belong to the choir." Having told us that the hymns are to be the people's share of the service, why, oh why, should three hymns in one service be taken from them and given to the choir? If the people do not wish to sing their hymns, why not omit them entirely. It is perhaps true that the Processional and Recessional must be taken by the choir in order that the people may watch the "dear little boys" march out of church, and hear the ethereal and sentimental effect of a last verse and final amen in the distant choir room. But sentimentality should not enter into a service intended for the worship of Almighty God. Yes, it is probably necessary that the choir alone should sing the Processional and Recessional? However, is there any reason why there must be a Processional and Recessional. The Prayer Book makes no provision for them, and their use in the Church of England, after which our services are patterned, is exceedingly rare.

As Musicus says, our hymnal needs revision and needs it badly, but far be it from us to either suggest or desire that the new one be enriched with elaborate ("as elaborate as possible," he says) hymns for Processional use. When revision takes place, it should certainly be along the lines of curtailment in the number of hymns, eliminating all such as are of unworthy or mawkish sentiment, eliminating at the same time all such tunes as cannot be sung by an average congregation, but must be sung anthem-wise by the choir. For choir use only the best hymn is rarely as good or as effective as a good and simple anthem.

The final suggestion for improvement in congregational singing is an excellent one, most excellent in fact, for we ourselves advanced it in these columns some few months ago.

The American Guild of Organists, Geo. Alex. A. West, dean, is planning an exceptionally fine series of public services for the present season.

The first of these services will be given Tuesday evening, December 14th, in the Second Presbyterian Church, Twenty-first and Walnut Streets, by a quartette and chorus choir under the direction of Mr. Harry Alexander Matthews. An exceptionally interesting feature in connection with this service will be a short organ recital by Dr. Edwin Arthur Kraft, the very brilliant organist of Trinity Cathedral, Cleveland, Ohio.

The second, to be held in the Church of the Atonement, Forty-seventh Street and Kingsessing Avenue, February 1st, will probably be unique in the annals of Philadelphia Church Music, as it will be sung by a choir of fifty well-trained female voices under the direction of Miss May Porter, Mus. Bac. All who have heard Miss Porter's singing unite in saying that they rank very high among the female choruses of this country.

The third, in charge of Mr. Henry S. Fry, at St. Clement's Church, Twentieth and Cherry Streets, will present a new Lenten Cantata by Harry Alexander Matthews, whose Church Cantatas have won for him national reputation as a composer in that form.

The fourth and last will be held at Ascensiontide in St. Paul's, Overbrook, Mr. Rollo F. Maitland, organist and choirmaster.

The month of November saw several important changes among Philadelphia organists and choirmasters. On November 28th Mr. Lewis A. Wadlow played his first service as the newly appointed organist of St. Mark's Church, Seventeenth and Locust Streets. Mr. Wadlow's success and skill in boy choir training is well known, and St. Mark's choir will surely maintain the standard and traditions of his predecessors, such as Kendrick Pyne and his brother Minton, both of whom were trained at Gloucester Cathedral by Samuel Sebastian Wesley, one of the greatest Church musicians England has produced.

Mr. Harold Gilbert, of the Church of Our Saviour, Jenkintown, succeeds Mr. Wadlow, at St. Peter's. Mr. Gilbert is young and talented; he finds a most excellent choir at St. Peter's, and will have ample opportunity to do good work for the cause of Church music, as St. Peter's has a choir school which provides a free education for the boys who sing there.

Mr. John Nalbro Frazier follows Mr. Gilbert at Jenkintown. Mr. Frazier is a gifted amateur, and we are glad to welcome him to the professional ranks, knowing that he will do much to foster the interests of our art.

We have recently received several inquiries in regard to the Choral Service Card gotten out some time ago by the American Guild of Organists with the approval of the Right Rev. Philip M. Rhinelander, Bishop of Pennsylvania, who has recently suggested its use in this diocese because of the words being set to the Plainsong music in such a way as to bring the accents at the proper places and thereby emphasize the proper meaning of the responses. This card is published by THE CHURCH NEWS, and any inquiries or orders addressed to Charles H. Clarke, Business Manager, 1010 Arch Street, will receive prompt attention.

THE DIVINITY SCHOOL

The Matriculation Service of the Divinity School was held in the chapel on the afternoon of All Saints' Day. Fourteen students were then formally declared admitted by the dean, acting on behalf of the faculty. Bishop Rhinelander made the address. At the close of the service the students, faculty and invited guests gathered in the library for an informal reception.

The new year of the School has opened auspiciously. The building is almost completely filled, and the class work is going forward with interest and vigor.

At the June meeting the Joint Boards formally adopted plans for the material development of the School—plans so interesting and comprehensive that they are sure to stir the imagination of Church people when once they become known. Formal announcement of these plans has not yet been made; but it is expected that the illustrated pamphlets which are to describe them may be ready for distribution at about the time when this issue of THE CHURCH NEWS appears. It is the intention of the committee in charge to send out these pamphlets widely and to follow them up by an energetic campaign on behalf of the School.

In connection with this "forward movement" it is worth while to make a further announcement. The faculty of the School have been authorized by the

Executive Committee to prepare for the public inauguration of the new dean, the Rev. George G. Bartlett, and the new Professor of Systematic Divinity, the Rev. George C. Foley. It is their intention to make this inauguration what it should be—a truly impressive academic function. Representatives are expected from many theological seminaries and other institutions of learning; many individual guests will be invited; and a general invitation will be issued to the clergy of the diocese and to the members of their congregations. The inauguration service will be held in St. James's Church, the rector of which has generously offered not only the use of the church but the services of its admirable choir. The new members of the faculty will deliver their inaugural addresses, Dr. Foley choosing as his topic some theme related to his important department, while the dean will deal with the general subject of theological education, and in particular with the notable opportunity and responsibility that lie before the Philadelphia School. At the close of this service the alumni will meet for their midwinter banquet and will entertain as their guests the visiting representatives of educational institutions, the members of the Boards and many others. The date fixed for the inauguration is Tuesday, January 18, 1916.

G. G. B.

QUIET DAY FOR SOCIAL WORKERS

Arrangements are being made for a Quiet Day for Social Workers, at Old St. Paul's Church, similar to the one so successfully held last year. December 9th has been set as the date and the conductor will be Bishop McCormick of Western Michigan. It is hoped that the clergy, all those who are interested in social work, and any others who may so desire, will be in attendance.

The programme will be as follows:

9.00 o'clock—Celebration of the Holy Communion.

10.30 o'clock—Devotional Service and Address.

12.00 o'clock—Intercessions and Address.

2.00 o'clock—Conference on "The Church's Need of the Social Worker and the Social Worker's Need of the Church." —Special Speakers.

3.30 o'clock—Devotional Service and Closing Address.

NEWS·DEPARTMENT

THE REV. B. S. SANDERSON, Editor, Wyncote, Penna.

*** Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.

Have the clergy for the most part ceased publishing parish papers, or have they forgotten to include this department on the mailing list? By way of reminder, please read over the caption of the News Department and act accordingly. For the "regulars" who never forget us, we are more than grateful.

The news concerning Bishop Garland is very reassuring. His stay at "the shore" has been most helpful and he has been gaining steadily. To make assurance doubly sure, his leave of absence has been extended until May next. He and Mrs. Garland left for the West the middle of November, planning to spend the winter, on the advice of his physician, in Arizona and New Mexico. There is every prospect that the Bishop will return to his work in the spring practically a well man. The good wishes and the prayers of the diocese are always with them.

The Bohlen lecturer for the current year is the Rev. Andrew D. Heffern, D.D., who has chosen for his theme, "Apology and Polemic in the New Testament." The first of the lectures was given in the parish house of Holy Trinity Church on November 15th.

The Church of the Epiphany, Germantown, has extended a call to the Rev. Irving A. McGrew, sometime vicar of Epiphany Chapel (parish of St. Luke and the Epiphany, Philadelphia), which has been accepted. Mr. McGrew entered upon the rectorship on All Saints' Day.

The Rev. Samuel D. McConnell, sometime rector of St. Stephen's Church (Tenth Street, south of Market), was a recent visitor in the city, preaching on Sunday morning, November 7th, at the Church of St. Luke and the Epiphany.

The Rev. Waldemar Jansen, Jr., rector of St. John's Free Church, Philadelphia, has accepted a call to the rectorship of Trinity Church, Oxford, in succession to the late Rev. Horace F. Fuller. Mr. Jansen has recently recovered from an illness necessitating an operation early in the fall.

All Saints' Day Bishop Rhinelander issued the second call to subscribers to the "Church Extension Fund," the receipts from which will be used to help defray the cost of purchasing a lot for the newly organized St. Gabriel's Mission, Feltonville, on the Northeast Boulevard near Front Street. This is a rapidly developing section of Philadelphia where live many English families of Church training. The petition for the starting of the Mission (last spring) was signed by sixty-five persons, all communicants. During the summer the services have been held in a disused moving picture theater with an average attendance morning and evening of over fifty. The work at present is under the charge of Rev. George R. Miller, rector of St. Nathanael's, with the assistance of a lay reader. With the lot secured it is expected to erect immediately a small chapel, which is imperatively demanded by the growth of the mission.

Churchmen from all over the anthracite coal region of eastern Pennsylvania completely filled Trinity Church, Shamokin (Diocese of Harrisburg), on the evening of November 5th, the occasion being the celebration of the semi-centennial of the parish. The preacher of the evening was Rev. Floyd W. Tomkins, D.D., rector of Holy Trinity Church, Philadelphia.

The Church of the Messiah, Gwynedd, and especially its Helping Hand Society, has been greatly handicapped by the death, early in October, of Mrs. H. G. Welbank. For many years she had been one of the most interested and devoted

members of the parish, one of the faithful few who stood by the church in its struggling days. For over twenty years she had been a member of this society and much of its helpfulness and achievement is due to her geniality and faithfulness. She will be sorely missed.

A cruet for use at Holy Communion has been donated to the Church of the Resurrection, Broad and Tioga Streets, by Mrs. Simons in memory of her daughter, Gertrude Simons. The new rectory of this parish (a notable addition to the church equipment) is completed and occupied by the rector and his family.

The Rev. Dr. C. B. Williams is acting as locum tenens during the fall and winter at the Memorial Church, Oaks.

The Rev. and Mrs. William McClelland, of St. Matthew's Church, Eighteenth Street and Girard Avenue, are rejoicing over the birth of a son.

St. Stephen's Church, Philadelphia, has lost a faithful member and devoted servant in the death (early in October) of Mr. Joseph Clayton, from 1866–1897 the verger of the parish. In a recent issue of the parish magazine a fine tribute is paid to his memory by Dr. Grammer, who stresses "his personal tact, his friendly and genial disposition and devoted attachment to the church of his birth and love."

The Rev. John M. S. MacDonald, M.A., for the past year curate at St. Timothy's Church, Roxborough, has accepted a call to the chair of Philosophy at St. Stephen's College, Annandale, N.Y., and has entered upon his duties.

On the evening of October 28th, in St. Simeon's Church, Ninth Street and Lehigh Avenue, a very largely attended meeting of the Brotherhood of St. Andrew (local council) resolved itself into an enthusiastic reception of the national officers, the headquarters of the Brotherhood having been recently removed to this city from Boston. During the evening addresses were made by the President, Mr. Bonsall, the Association Secretary, Mr. George H. Randall, the Rev. George Lynde Richardson and others. The business offices of the Brotherhood are now at the Church House, in the room on the third floor long used as the meeting place of the Woman's Anxiliary.

The Evensong on the eve of All Saints' Day in All Hallows Church, Wyncote, was a memorial service for Mr. Harry J. Keser (vice-president of the Philadelphia National Bank) and his wife, who were victims of the "Lusitania" disaster. Addresses were made by the rector and the Revs. W. H. Graff and J. B. Halsey. Mr. and Mrs. Keser were among the few remaining of the original group of people who attended the first church service held in Wyncote in 1891, out of which the present parish has grown; and from that day had been among our most active and generous supporters. From the first Mr. Keser had been an officer of the mission and parish, for many years responsible for the finances. The representative congregation at this service was a splendid tribute to the high regard entertained for him and his wife by the parish, the community where for so many years he had made his home, and of his business associates.

Several of the ministers of the various communions in West Philadelphia, including the rector of the Church of the Holy Comforter, Rev. Edward J. McHenry, have made arrangements to hold services this winter in one of the theaters on the principal thoroughfares on Sunday afternoons. Prominent speakers are to be secured, there is to be stirring music and forceful literature is to be distributed. The effort aims at putting something into the minds and hearts of so many men and boys who can be seen any Sunday afternoon pointlessly strolling about the streets with nothing to do.

The Rev. Dr. Fosbrooke, of Cambridge Theological School, was the conductor of a devotional service in St. Mark's Church, Philadelphia, on the morning of November 3d, under the auspices of the Diocesan Branch of the Woman's Auxiliary. In the afternoon, at the Church House, the annual conference of officers and heads was held with reports and the outlining of plans for the ensuing year.

Starting with a subscription of $100 given by Mrs. James Starr, Jr., the Pennsylvania Society of the Colonial Dames of America has pledged itself to raise a fund sufficient to place the rose window over the altar in the Memorial Chapel at Valley Forge as a monument to Martha Washington. An energetic committee of women socially prominent has been formed to secure the needed sum.

The Bishop of Harrisburg, Dr. Darlington, was the speaker before the Men's Club of St. Paul's Memorial Church, Fifteenth and Porter Streets, at its October meeting. In his address the Bishop made a strong plea for woman suffrage.

At St. Alban's Church, Olney, the beautiful new church has been still further enriched by the completion of the handsome altar and reredos, made in the French decorated style. These were unveiled and dedicated on the Twenty-third Sunday after Trinity at the High Celebration. It is reported that a new impetus has been given to the work at Olney and that there is evident a distinct deepening of spiritual life among the congregation.

Under the inspiring and energetic leadership of the Rev. Caleb Cresson, Jr., the rural work at St. Mary's, Warwick, and St. Andrew's, West Vincent, is showing marked advance. About thirty names have been added to the communicant list at Warwick in the past ten months and the average attendance at the services at both stations has increased greatly. At Warwick, since the completion of the well-equipped parish house, a "community betterment" work has been started with most encouraging prospects. As the outcome of weekly meetings, several guilds have been formed and definite discussion and action is resulting in improved roads, better sanitation, improvement of the schools, etc. As in other parts of the diocese, here also our Church is coming again into her own as the leader in the religious and civic life of the community.

The authorities of the University of Pennsylvania report the largest enrollment in its history, over eight thousand. On the religious side this year a marked change is seen in the abandonment of the Sunday morning service in Houston Hall and the encouragement by the authorities of the students attending a parish church of their own communion. Our parishes adjacent to the University (Transfiguration, St. Mary's and The Saviour), through their clergy and brotherhoods, are working actively, to interest and help the students. This method, by far more normal than any adopted in the past, from all accounts is reaching more of the undergraduates and more effectively.

On the afternoon of All Saints' Day, in the parish house of St. Mark's Church, Philadelphia, the Rev. Stuart L. Tyson of Princeton, N. J., delivered a scholarly and stimulating lecture on "Marriage and

Divorce in the New Testament," under the auspices of the Clerical Union for the Maintenance and Defence of Catholic Principles. A very large number of the members of the Union were present and at the close of the address joined in a hearty vote of thanks to the speaker for his informing and instructive utterance.

St. Elisabeth's Church, Sixteenth and Mifflin Streets, observed its Patronal Festival on Sunday, November 7th, with the customary elaboration of services. At the High Celebration the preacher was the Rev. J. O. S. Huntington, O. H. C.

The rector of St. Stephen's Church, Bridesburg (Bridge and Melrose Streets), the Rev. Henry S. Paynter, has begun the publication of a parish magazine, the first issue of which has reached us. Attractively printed and filled with informing matter, its monthly circulation ought to be productive of much benefit to the parishioners. Early in November St. Stephen's held a "Marine Bazaar" which proved to be an attractive novelty. The decorations and costumes of the aides were all suggestive of the scenery and creatures of the briny deep. Father Neptune, sea nymphs, mermaids, pirates, fisher-girls, etc., were on hand and proved drawing cards. A goodly sum was realized.

The young people of the Church of the Incarnation, Broad and Jefferson Streets, have organized themselves for the purpose of "carrying on social work among the younger set, and especially to create and foster increased interest in the Sunday-school and its work." The meetings are held fortnightly on Wednesday evenings, and the following have been chosen officers, viz., President, Reinhardt V. Metzger; vice-president, Katherine Mayhew; secretary, Catherine McDonnell; treasurer, Charles R. Strode.

A stated meeting of the Church Historical Society was held on Friday evening, November 5th, in the Church House. Mr. Lawrence C. Wroth, Historiographer of the Diocese of Maryland, read an interesting paper on "The First Sixty Years of the Church in Maryland."

The sub-committee on "Club Activities" of the Church Club of the Diocese is distributing an attractive folder in the form of a calendar giving the Club Nights (with topics to be discussed) as well as the chief Church days and national holidays. A study of these suggested topics will show how thoroughly alive the Club is and how practical the programme for the ensuing season is to be. The clergy should be thankful for the generous invitation extended them to attend the monthly meetings of the Club and should very generally avail themselves of the offered opportunity to hear such up-to-date themes discussed by experts. Club Night is usually the fourth Monday in each month; the place of meeting being the Church House.

The Rev. Norman S. Stockett has resigned his work at St. Barnabas', Kensington, to accept the charge of St. James', Perkiomen. He entered upon his new duties the Sunday next before Advent.

From the estate of the late Mrs. Julia Baeder the Church of the Incarnation (Broad and Jefferson Streets, Philadelphia) receives $5,000. Memorial beds are endowed from the same estate in two of the hospitals of the city, viz., the Polyclinic and St. Luke's.

At its meeting in St. Paul's Church, Chestnut Hill, on Tuesday, October 19th, the Convocation of Germantown, in addition to its routine business, passed resolutions appreciative of the activities and generous benefactions to church work of Miss Anne Buchannan; also a memorial of the late Rev. Horace F. Fuller, who for several years had been foremost in the missionary work of the Convocation.

The women of the Convocation of Norristown were called together by Bishop Rhinelander in St. John's Church, Norristown, Friday, October 29th, for conference in the interests of the Woman's Auxiliary. The attendance was very large and the meetings both morning and afternoon replete with interest. Mrs. John Markoe and Mrs. Ralph North were the speakers in addition to the Bishop.

The Rev. Francis M. Taitt, rector of St. Paul's Church, Chester, has finally felt compelled definitely to decline the urgent call, thrice given, of the Board of Control of the superintendency of the City Mission. While we should have rejoiced that one of the rare gifts of Dean Taitt should have been the successor of Dr. Duhring in this responsible post, we are glad that neither his parish nor the Convocation of Chester are to be deprived of his efficient leadership.

The Men's Club connected with St. Michael's Church, Germantown, has entered vigorously upon an enlarged programme of activities for the coming season. In addition to the customary Club Nights and the monthly meeting with speakers of prominence in attendance, several new features are to be put in operation. Among these is the formation of a glee club and chorus under the instruction of the choirmaster, Mr. James E. Corneal. Basket-ball and other athletics are to be encouraged, and games of all kinds will be provided. Fifty members are now enrolled, all of whom are regular attendants on the church services, the Sunday-school or Bible classes.

The Rev. John F. Shunk, rector of St. Peter's, Weldon, was taken to the German Hospital, Philadelphia, the latter part of October, where he was operated on for appendicitis. The operation was successful, and at this writing Mr. Shunk is convalescent.

By a recent decision of Judge Gummey of the orphans' court, the bequest of the late James F. Hope for the establishment in a local hospital of a ward for the treatment of contagious diseases has been granted to the Episcopal Hospital. The bequest has been in litigation since 1913 and is finally made on evidence submitted by the trustees of their intention to build at the Episcopal Hospital an addition specifically for such treatment as the bequest calls for. The amount of the legacy is about $20,000.

The Rev. Alan R. Van Meter, sometime rector of All Saints' Church, Torresdale, was formally installed as dean of the Cathedral Church of St. Paul, Erie, on the Twenty-third Sunday after Trinity by the Rt. Rev. Rogers Israel, D.D., Bishop of Erie, the Bishop of Pittsburgh preaching the sermon. The services were most impressive and were largely attended. Prior to his leaving Torresdale, Mr. Van Meter received many evidences of his hold upon his late parishioners. One of the most unique and highly prized of these gifts is an album filled with photographs and original verses presented by the Sunday-school and the pupils of the parochial school. This latter (based on the Montessori system and having an average of about sixty pupils) has been one of the features of Mr. Van Meter's most fruitful work at Torresdale.

The next Conference of the Society for Sacred Study will meet in connection with the meeting of the "younger clergy" as the guests of Bishop Rhinelander, Monday, December 13th, at 2.30 P. M.

In accordance with a suggestion made by Bishop Rhinelander to the vestry, St. Paul's Church, Overbrook, has constituted

a parish council as one of its organized activities. The Council is to be composed of one delegate from each of the parochial societies and agencies; will meet twice a year in consultation with the vestry; and will act as an advisory board as to the promotion and extension of parish work. Its creation gives promise of great usefulness.

A happy occasion took place recently in the parish house of Grace Church, Mt. Airy. The women of the parish surprised the rector and Mrs. Cline with a "Kitchen Shower" in honor of the tenth anniversary of their marriage.

Their entrance was greeted by a wedding march and some clever and original poems. They were then introduced to a magic well, from which they extracted a wonderful number and variety of kitchen utensils. Apparently the tenth anniversary is no longer regarded as a "tin wedding," for aluminum was the predominating ware.

The surprise and pleasure of Mr. and Mrs. Cline could not be concealed. Many were the pleasant and humorous speeches. Refreshments were served and all seemed to feel that it was an unusually delightful affair.

An interesting feature of the observance of All Saints' Day was a musical service conducted in the evening at Inasmuch Mission by more than fifty members of the Strawbridge and Clothier Chorus.

Under the title, "The Future of our American Nation," the sermon preached by the Rev. Henri M. G. Huff on the morning of July 4th last at the Memorial Chapel, Valley Forge, has been printed and distributed. It is a careful and thoughtful treatment of a most timely subject and thoroughly worth while.

The Church of the Atonement (Forty-seventh Street and Kingsessing Avenue), which, under the administration of the present rector, the Rev. Charles W. Shreiner, has made great advances in its missionary interest and gifts, has recently held a most successful "Missionary Week." The services on successive evenings had been preceded by "preparatory prayer meetings" held Monday and Thursday evenings for several weeks in advance. During the week itself expert speakers presented the various phases of missionary operation to large congregations, drawn not only from the local parish, but from neighboring churches. The services were widely advertised by post cards and displays in public places.

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The State Association of The Associated Charities in Pennsylvania held its annual meeting in Philadelphia during the third week of October. This important gathering brought together more than six hundred of the leading charity workers of our commonwealth and questions of far-reaching import were dealt with by experts in practical philanthropy. One of the delegates (by the way, a clergyman of our Church) thus comments on the sessions: "These meetings were thoroughly worth while. As I sat there and listened the query was constantly in my mind, 'Why is our own communion so little in evidence in conferences such as these?' It was painful to me to hear so little mention during these sessions of the part religion should and could play in true philanthropy and I could not but wonder when the Church would wake up and take the leadership here so obviously waiting for Her."

The "Street Carnival" given in October by the choir of the Church of the Redemption, Fifty-sixth and Market Streets, for the purpose of purchasing equipment for the choir and for the Building Fund, turned out, by the inclemency of the weather, to be an indoor affair. No one regretted this more than the choir themselves, who had made plans which, if they could have been carried out, would have enabled them to make a substantial contribution to the Church Fund. However, in spite of the weather, the generous patronage of its friends enabled the choir to clear about $135.

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A very interesting service of Confirmation took place in the Eastern Penitenitary Thursday, October 14th. Fifty-four candidates were presented to Bishop Garland by the Rev. Thomas J. Taylor, who has for months been preparing them for this service. At the service the Rev. H. Cresson McHenry and the Rev. H. M. Beck from the City Mission were present. The musical parts of the service were rendered by a choir of convicts, the choir didered by a choir of convicts, the choir director himself being an inmate. The service was beautifully rendered. This work which is being carried on by the Rev. T. J. Taylor under the direction of the City Mission is one of the most successful in the country. There have been several services of Confirmation, and there is an increasing interest on the part of the inmates in religious questions.

The Church Club of the diocese had its first Club Night of the season Monday evening, October 25th, in the Club Rooms of the Church House. At six-thirty some two dozen members and guests had supper together (these offer exceptional social opportunities—why not more widely availed of?), this number being considerably augmented by many others who came in later for the meeting itself. The speaker of the evening was Mr. H. D. W. English of Pittsburgh, his chosen topic being "Christian Citizenship." It was a masterly presentation of a most timely theme. By unanimous vote it was voted to have it printed and distributed. (One or two of its suggestive paragraphs will be found quoted on our Social Service page. We hope their perusal will whet the appetite of our readers for the entire address.)

Supplementary to our published statement in the October issue relative to the sale of the parish house connected with Epiphany Chapel, we beg leave to print an extract from the public explanation made of the matter by Rev. Dr. Steele which is deserving of study:

"I want to say some things—although I must not consume too much space—about the work at Epiphany Chapel, about its present status and its future

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outlook, about its probabilities and possibilities. The definite, final settlement was effected only on September 21st, by which the deed was signed, the money paid and the ownership of the parish house portion of the property technically passed to the Orthopedic Hospital. . . .

"Remember, in this sale which was of only a part of the property, it is simply the parish house that we have parted with. We have done this because it was being practically unused, because it was certainly being too little used to justify the tying up of $40,000 capital in the portion of the plant thus left unused and especially so because it was running us as much as $4,000 behind each year even to attempt to maintain it. Do not let any of us make any mistake in not getting this clear. Do not let us halt or compromise or be perplexed or wonder or inquire or express surprise or ask unnecessary questions. In parting with the parish house, we are simply stopping utterly and absolutely all that was distinctly parish house work. We are not stopping the Sunday-school at all. We are not changing the services one whit. What we are stopping is that which practically never started, and whose halting, langourous hesitation we have been lamenting for ten years."

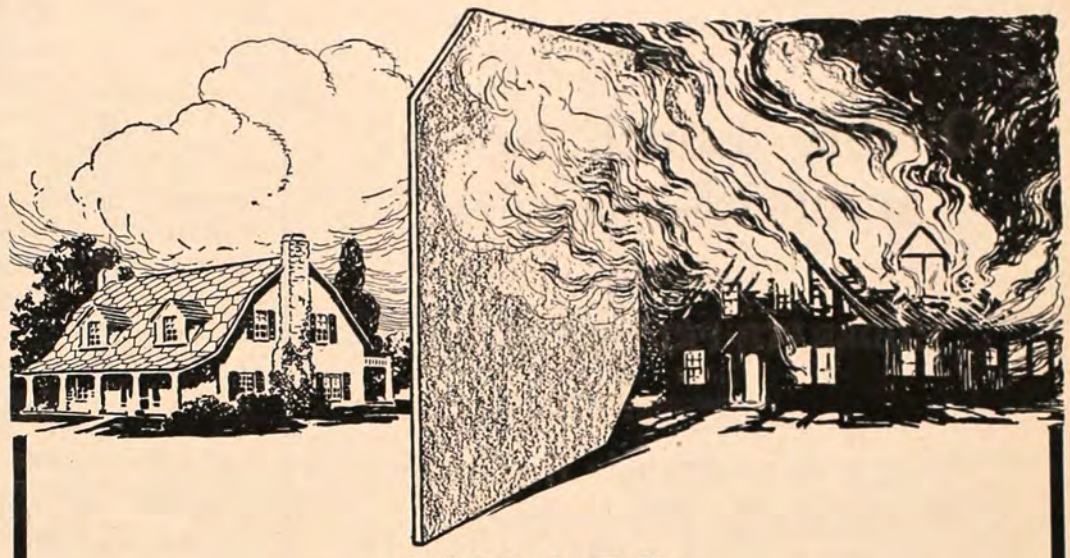
In St. David's Church, Manayunk, at the early celebration on the eve of All Saints' Day, Bishop Rhinelander dedicated the new altar and reredos and administered the communion to a large congregation of parishioners and friends of the parish. At the 10.30 service the Bishop preached and confirmed a class of thirty presented by the rector, the Rev. Edward S. Hale.

The altar is a memorial to Orlando Crease, who died July 30 1913, and is presented by Mrs. Crease and her son, Orlando.

Orlando Crease was active in diocesan affairs for many years. He was superintendent of St. David's Sunday-school for sixty years and rector's warden of the parish for fifty-six years. For many years he was treasurer of the Convocation of Germantown.

Both altar and reredos are of old oak, handsomely carved, and the reredos contains five large carved figures. The central figure shows the Christ reigning from the cross, while on each side are two of the evangelists.

The entire sanctuary has been remodeled to conform with altar and reredos, including a wainscoting nine feet high.



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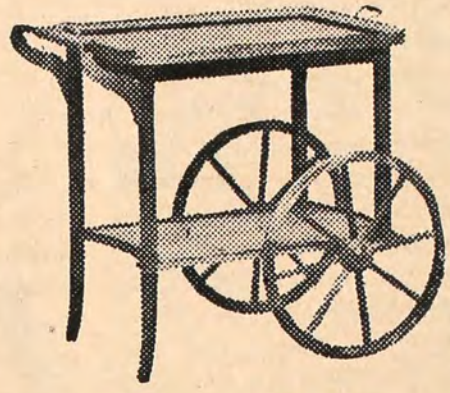

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On Sunday, November 7th, the Rev. J. Thompson Cole observed with his people the sixteenth anniversary of his rectorship of St. Paul's Church, Cheltenham. The happiness of the occasion was in a measure marred by the sorrow of the congregation over the death, the day before, of Mr. P. A. B. Widener, for many years with his family a worshiper and generous benefactor of St. Paul's.

The first Sunday in November was quite generally observed as "Missionary Day" in our churches in Philadelphia in anticipation of the three-days, campaign of the Laymen's Missionary Movement, November 7–10. Bishop Lloyd, Bishop Beecher, Archdeacon Stuck, the Rev. Dr. F. L. H. Pott and many others well known in missionary activity were heard from our pulpits on that day.

The new St. Martha's House, Eighth Street and Snyder Avenue, was formally dedicated and opened on the afternoon of All Saints' Day by Bishop Rhinelander in the presence of a large company of the clergy and laity. Following the service a reception was held and the visitors had the opportunity of inspecting the commodious and adequate equipment now at the disposal of Deaconess Colesberry and her co-workers. The occasion was also the fourteenth anniversary of the inception of this settlement work. It will be recalled by our readers that this building is the gift from a legacy amounting to $60,000 of a deceased communicant of our Church, which sum (according to the terms of her will) was to be expended "for the advancement of the Church of Christ." In the judgment of the executors, this new St. Martha's House seemed an ideal way to carry out her wishes.

The building is of red brick, trimmed with terra cotta. In it are a kindergarten, a dispensary, a gymnasium and game rooms. This winter there will be lectures and concerts given free. A library, operated by the city, furnishes books to the people in the community.

The settlement house is virtually a graduate school for deaconesses of the Episcopal Church. When its pupils are graduated from that institution they are sent to St. Martha's House for practical experience before being assigned to parishes.

Deaconess Jean W. Colesberry is in charge of the settlement house. The gymnasium work is under the direction of C. M. De Vitales. Others in charge

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St. Martha's House, which was founded by the late Bishop Whitaker, has an average daily attendance of 2,000 persons.

CONFIRMATIONS

BY THE BISHOP OF THE DIOCESE

From September 15 to November 21, 1915

Sept.		
15.	Radnor, St. Martin's Church (privately)	1
16.	Newtown, St. Luke's Church	19
	Roman Catholics received	6
18.	Southampton, St. Columba's Chapel	9
19.	Buckingham, Trinity Church	6
	Frosty Hollow Mission	7
	Hulmeville, Grace Church	5
	Yardley, St. Andrew's Church	13
25.	Cheltenham, Trinity Mission	10
26.	Somerton, St. Andrew's Church	6
	Langhorne, St. James' Church	2
	Morrisville, Church of the Incarnation	9
Oct.		
3.	Roxborough, St. Alban's Church	6
10.	Quakertown, Emmanuel Church	1
	Lansdale, Holy Trinity Church	4
	Dolington, St. Wilfred's Mission	8
13.	Phila., St. Augustine's Chapel (This includes 5 for St. Simon the Cyrenian.)	18
15.	Phila., All Saints' Moyamensing (privately)	1
17.	Whitemarsh, St. Thomas' Church	24
	Hatboro, Church of the Advent	3
	Branchtown, House of Prayer	7
24.	Bustleton, St. Luke's Church	6
	Roman Catholics received	2
	Fallsington, All Saints' Church	4
31.	Phila., St. David's, Manayunk	29
	Eddington, Christ Church	13
	Holmesburg, Emmanuel Church	20
Nov.		
7.	Mt. Airy, Grace Church	13
14.	Bridgeport, Christ Church	17
	Valley Forge, Washington Memorial Chapel	4
21.	Phila., St. Stephen's Church, Wissahickon	7
	Gwynedd, Church of the Messiah	10

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DECEMBER

1. 3.30 P. M. Lecture at the Church Training and Deaconess' House.
   8.00 P. M. Mission at St. Peter's Church.
2. 4.00 P. M. Meeting for Newtown Country Mission.
   8.00 P. M. Mission at St. Peter's Church.
3. 8.00 P. M. Mission at St. Peter's Church.
4. 8.00 P. M. Mission at St. Peter's Church.
6. 1.00 P. M. Clerical Luncheon.
   8.00 P. M. Mission at St. Luke's, Kensington.
7. 8.00 P. M. Mission at St. Luke's, Kensington.
8. 3.30 P. M. Lecture at the Church Training and Deaconess' House.
   8.00 P. M. Mission at St. Luke's, Kensington.
9. 2.00 P. M. Conference for Social Workers.
   8.00 P. M. Mission at St. Luke's, Kensington.
10. 8.00 P. M. Mission at St. Luke's, Kensington.
11. 8.00 P. M. Mission at St. Luke's, Kensington.
13. 2.30 P. M. Meeting of Younger Clergy at the Bishop's House.
15. 3.30 P. M. Lecture at Church Training and Deaconess' House.
16. 8.00 P. M. Meeting of Candidates and Postulants at the Bishop's House.
19. 8.00 P. M. Bryn Mawr College—Christmas Sermon.
21. 8.00 P. M. St. Thomas' Day. Anniversary Sermon at St. Thomas' Church.
22. 3.30 P. M. Lecture at the Church Training and Deaconess' House.

The especial attention of the members of the Woman's Auxiliary throughout the diocese is called to the fact that at the meeting of the Foreign Committee on Monday, December 20th, at the Church House, Dr. Pott, the president of St. John's University, Shanghai, China, is to speak and present the needs of his work. A large attendance is desired.

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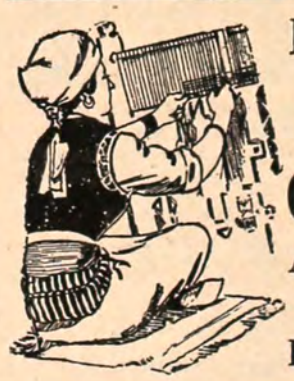

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The Sunday-school at the Church of the Good Shepherd, Rosemont, is making remarkable progress. Nineteen teachers and over two hundred scholars are now in regular attendance and every room in the parish house is used each Sunday for the sessions. A Children's Eucharist has recently been inaugurated on the second and fourth Sunday of each month at 9.45 A. M.

The missionary at the Church of the Epiphany, Sherwood, the Rev. W. N. Parker, is giving a course of addresses at the Wednesday evening services on the general theme "The Christian Solution of Practical Problems," dividing them into threegroups, as they face the individual, the family and the Church. The solid growth at the Epiphany is evidenced by the fact that the average Sunday congregations today outnumber the Easter attendance of a few years ago. This fact but accentuates the crying need now for a more adequate equipment.

The Church School of All Saints', Norristown, takes a very practical and helpful way to increase the missionary interest of its members. There is a missionary committee in charge, which assigns to each class some definite field for study and for work. One Sunday in each month is given up by the class to informing itself about the assigned field. A large map of the world is conspicuously displayed in the auditorium and abundant literature is provided as helps for study. In addition, at least three public meetings during the season have been planned for, when illustrated talks will be given, at which it is hoped the parents will be present as well as the members of the school. It is an ambitious programme which should be fruitful in results.

On Sunday, November 21st, the Rev. G. Woolsey Hodge, S.T.D., completed thirty-five years of service as rector of the Church of the Ascension, Broad Street below South. Dr. Hodge is now second in seniority among the rectors of the diocese in point of continuous service. Since the death of Mr. Simes, the Rev. John A. Goodfellow stands at the head of the list in this respect, having been the rector of the Church of the Good Shepherd, Kensington (by the way, his one and only rectorship), forty-four years. Despite their long years of service, the undimmed enthusiasm and unimpaired efficiency of these faithful and beloved presbyters is a constant inspiration to their younger brethren.

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The Sunday School Association of West Philadelphia held an Institute in Calvary Church (Rev. Charles Steel, rector) Thursday evening, November 11th, about which all who participated are most enthusiastic. Supper was served, which gave an opportunity for acquaintance and social intercourse. After the business meeting and the elections, two most informing addresses were given: the first by the Rev. Charles S. Lewis, rector of St. Mary's, Burlington, on the subject "The Parent's Influence," which was followed by a most lucid explanation of the new series of lessons; and the "Standard Curriculum," by the Rev. Harvey P. Walters, rector of St. Mary's, Reading. An informal discussion from the floor followed each address.

Monday afternoon, November 15th, the Rev. P. Gavan Duffy, of New York, Superior of the Society of the Divine Compassion, held a "Conference" in the Church of the Annunciation, Twelfth and Diamond Streets, the purpose of which was to emphasize the power of "the Teaching Missions" in parish life and the particular work, under God, being done by the society he represents. Those in attendance were greatly impressed and edified.

IN MEMORIAM

Josephine Lewis

Miss Josephine Lewis, the daughter of the late Chief Justice Ellis Lewis of the supreme court of this state, had been failing in health for several years and death came to her as a desired release on May the second. A woman of unusual independence of mind and force of character, she enjoyed the respect and affection of many friends and went down into the vale of infirmity with great dignity and Christian resignation. St. Stephen's Church was very dear to her, and owes to her benevolence the Lewis-Campbell fund in memory of her sister, Mrs. Campbell, and a bequest of $2,500 tor the endowment of her pew, and of another $2,500 to the Endowment Fund.

In the days of her vigor she took great interest in public affairs and was a faithful member of the committee of our Auxiliary that reports on our Church's work among the Indians. It is good to think that she is free from weakness and infirmity and has entered into a higher and more blessed state of existence.

C. E. G.

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Sentences.
Exhortation.
The Confession.

MINISTER. Almíghty and most mérciful Fáther.

PEOPLE. We have érred and strayed from Thy ways like lost shéep* We have fóllowed too much the devices and desires of our own heárts* We have offénded against Thy holy láws* We have left undone those things which we oúght to have done* And we have dóne those things which we ought nót to have done,* And there is nó health in us* But thóu O Lord have mércy upon us miserable offénders* Spáre thou those O God who confess their faúlts* Restóre thou those who are pénitent* Accórding to thy promises declared unto mankínd in Christ Jésus our Lórd. And gránt O most merciful Fáther for His sake* That we may hereafter live a gódly* righteous* and sóber life* To the glory of thy holy Náme* A-men.

The Absolution.

PRIEST. Almighty God . . . . . Thy holy Name.

PEOPLE. A - men.

MINISTER. Our Father,

PEOPLE. Who art in heaven* Hallowed be thy Name* Thy kingdom come* Thy will be done on earth as it is in heaven* Give us this day our daily bread* And forgive us our trespasses* As we forgive those who trespass against us* And lead us not into temptation* But deliver us from evil* For thine is the kingdom, and the power, and the glory* For ever and ever* . . . . . A-men.

MINISTER. O Lord, o - pen Thou our lips.

PEOPLE. And our móuth shall shew fórth Thy praise.

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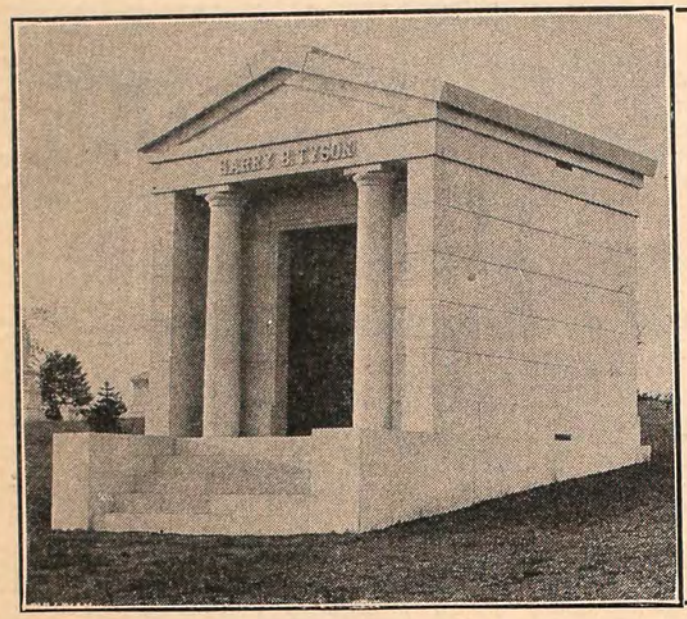

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